

CONVERSATIONS WITH
KHAHTSAHLANO

1932 — 1954



COMPILED BY
THE CITY ARCHIVIST
VANCOUVER, BRITISH COLUMBIA

INDIAN VILLAGES AND LANDMARKS

BURRARD INLET
AND
HOWE SOUND

BEFORE
THE
WHITEMANS
CAME



CONVERSATIONS
WITH
KHAHTSAHLANO

1932 - 1954

Conversations with August Jack
Khahtsahlano, born at Snauq,
False Creek Indian Reserve, circa 1877,
son of Khaytulk and
grandson of Chief Khahtsahlanogh

Compiled by
Major J. S. Matthews, V.D.
City Archivist
City Hall
Vancouver

Typing and Index
by
Mrs. Alera Way
1955

April 26th, 1955.

"CONVERSATIONS WITH
KHAHTSAHLANO.
1932-1954
Matthews.

Dear Dr. Lamb:

There will be sent to you today or tomorrow, Canadian Pacific Express, prepaid, one of the five bound and indexed typescript copies of this compilation. It is numberless verbatim records, typed the day they--the conversations--took place over the years 1932 to 1954.

August Jack Khahtsahlano, born 1877, six feet tall, is the son of Khay-tulk, and grandson of Khatsahlanogh, a chief of the Squamish tribe of Indians, and from whose name the suburb of Kitsilano is called. His wife is Swanamia in Indian, Mary Ann in English; both are living and have children; their home is on the Capilano Indian Reserve; his father's home was on the False Creek Indian Reserve; his grandfather's home on the First Narrows, Stanley Park. All three men were fine Indians. For ceremonial purposes they wore masks; two of these are in the City Archives. The name Khahtsahlano is not used by the Indian department, but it is recorded at Victoria, by deed poll, long years before the "Change of Name Act" was passed, and is the name by which he is commonly referred to, both in speech and in the press.

August does not read nor write, but can draw in line or paint in colour, and has done some quite good work in oils. He is the most reliable historian of Indian life in these parts, before the whiteman came, whom we have. He has been very observant, does not exaggerate; a strong supporter of the Catholic Church; can make an impressive speech, and, upon occasion, can entertain with dancing, etc. He is an entirely different character to those Indian entertainers who are "show men"; who are said to make up Indian tradition and lore to suit their audience, and as they rattle along. August is dependable.

Commencing about 1932 we had frequent conversations. Invariably I put down what he said in his own words the day he said it, and frequently read back to him what I had typed, and he corrected or added. His recollections go back to about 1881, about five years before Vancouver was named, and when the only habitations on its site were a few whitewashed dwellings facing a crescent beach about 100 yards long. At that time potlachs, attended by as many as 2,000 Indians, were sometimes held in Stanley Park. As a boy he listened to his elders relate of warfare

- 2 -

with bow and arrow. Today he is frequently a guest at formal dinners, and sometimes speaks, where dinner dress is worn by the other guests. Therefore he is a living link from what I call the "stone age" to what he calls the "Relief Age" (Unemployment and Relief).

Therefore I thought it proper to record the spoken words of an Indian who had witnessed, and participated in, the transition in these parts from the dug-out canoe to the electric trolley bus, and place one copy in Victoria and one in Ottawa, in case misadventure should befall the others in Vancouver.

Most sincerely,

"J. S. Matthews"

Dr. W. Kaye Lamb,
Public Archives of Canada
Vancouver.

"These records are not copyright but are my possessions. Nothing to do with City Archives." JSM.



PUBLIC ARCHIVES
OF CANADA

Ottawa 2, May 2nd, 1955.

Major J. S. Matthews,
City Archivist,
City Hall,
Vancouver 10, B. C.

Dear Major Matthews:

The copy of Conversations with Khahtsahlano arrived safely on Friday, and I hasten to acknowledge the gift, and to tell you how pleased and interested I was to see the volume. Its compilation was a remarkable enterprise, and I know sufficient about you and about the Indians to appreciate the care with which the work was done, and the infinite patience and human understanding that it required. The completed work must give you a vast amount of satisfaction.

Your letter of April 26 explains the background of the book so completely and satisfactorily that I think I shall have it tipped into the volume, for the information of those who have occasion to use it.

Thank you for sending me the invitation to the anniversary dinner held on April 4th. It is pleasant to be remembered. I am sure that you had a thoroughly interesting and enjoyable evening.

With best wishes,

Yours sincerely,

A handwritten signature in cursive script that reads "W. Kaye Lamb".

Wm. Kaye Lamb,
Dominion Archivist.

WKL/sw

INDEX OF PIONEERS
AND THEIR CONVERSATIONS

Ball, F. J. C.	2
Khahtsahlano, August Jack	3, 201
Tate, C. M.	155, 294
Paull, Andrew	182
Stogan, Chief	195
Walker, Mrs. James	195
Wilkie, Otway	202, 292
Botterell, T.	207
Sentell, E. B.	219
Parker, P. C.	231
Morton, Mrs. Ruth	232
Murray, John	235
Nye, Alfred J.	235
McCraney, Mr. and Mrs. H. P.	236
Rowling, Henry S.	236
Rowlings, Harry S.	238
McDonald, Duncan	239
Cary, George	240, 246
Isaacs, Dick	240, 268
Hill-Tout, Prof. Chas.	219, 225, 241
Bower, Mrs. Ruby M.	243, 252
Benbow, Mrs. H. A.	244
Charlton, Ormond Lee	248
Trotter, Quintin James	248
Crakanthorp, Mrs. Alice	249
Franks, Jim	253
Grafton, William A.	258
Innes, John	261, 269
Harris, Mr. and Mrs. Frank	263
Horne, A.P.	264
Kenvyn, Ronald	265
Mackie, William	270
Matheson, D. A.	272
Williams, Madeline	272
Plante, Frank	275
Mitchell, A. H.	279
Raley, G. H.	281
Ridley, H. E.	283
Simson, Calvin	284, 286
Smith, D. R.	285
Trites, E..E.	290

INDEX TO ILLUSTRATIONS

Page	
8A	Portrait of August Jack.
8B	Portrait of Swanamia.
8C	Indian villages and landmarks, Burrard Inlet and English Bay.
8D	Indian villages and landmarks, Burrard Inlet and Howe Sound.
24A	Indian village names, sketches by Haatsilano, 1932.
24B	Chip-kaay-m, fighting bear.
24C	Whoi-who, Ahka-chua, and Chaythoos, painting by August Jack.
24D	Diagrams by August Jack, Tay-hay, Whoi-who, Khay-tulk's grave.
24E	Construction of ranch house at Whoi-who. (Lumberman's Arch).
24F	Stanley Park trail. Watercolour by Hamilton.
24G	Survey of First Narrows by R.E. 1863.
24H	Chaythoos clearing. Site of opening and dedication of Park.
40A	Prospect Point, and wreck of "Beaver".
40B	Sahunz or Sung.
40C	Skull. Indian surgery.
40D	Inside habitation, Nootka.
56A	False Creek Indian Reserve (Snauq), two photos, 1891.
56B	Indian midden. Stanley Park Road. (Whoi-who).
56C	Spratt's Oilery, Coal Harbour, 1884.
56D	Building a ranch house, Alert Bay.
72A	Potlatch at Alert Bay.
72B	Potlatch at Alert Bay.
72C	Indian woman cooking salmon.
72D	August Jack, photo, in plain clothes.
72E	Fire. How Indians made fire.
72F	Baptismal certificates, 1869, 1879.
72G	August Jack changes name from English to Squamish.
72H	Re deed changing name and re his father Khay-tulk.
104C	Jerry's Cove, map of.
104D	First Narrows as Capt. Vancouver saw it, and Octopus Rock.
104A	Second Beach.
120B	Religious flag, Roman Catholic.
120A	Description of meaning.
104B	Cedar bark rope, hand made.
120C	Preparing moose skin.
120D	Salmon Temple.
120E	Indian stone bowl.
120F	Entrance to False Creek as Narvaez saw it, 1791.
120G	"Santa Saturnina", 1791, sketch by August Jack.
120H	Another sketch by August Jack of "Santa Saturnina".
136A	Point Atkinson, sketch by August Jack.
136B	Kitsilano Indian Reserve, 1907, shore of.
136C	Felling a tree, Indian method, stone tools.
136D	Chaythoos and Supplejack's grave. Painting by August Jack.
136E	Chaythoos, Stanley Park, map of - by August Jack.
136F	Ar-mat-se. Indian girl in cedar dress.
136G	"Faithful Jim".
136H	Lost Lagoon, 1868, forest scene.
152A	Indian Mission, North Vancouver, 1889, with church and canoes.
152B	Indian canoes, foot of Richards Street, circa 1890.
152C	Mask. Great-grandfather Khahtsahlanogh's.
152D	Mask. Khahtsahlanogh's grandfather.
152E	Mask. Khay-tulk's.
152F	Mask. Khay-tulk's.
152G	Potlatch at Quamichan.
152H	Potlatch at Quamichan.
216A	Indians going to London to see the King.
216B	Genealogy of Ki-ap-a-la-no.
216C	Indian grave in tree.
216D	Corpus Christi ceremony, North Vancouver.
224E	Corpus Christi ceremony, North Vancouver.
224F	Kitsilano Beach, 1861. Willis.
224G	Seymour Creek, Indian Reserve.
224H	Canoes. Types of Indian canoes.
280A	Paddles. Types of Indian paddles.
280B	Tents (kliskwis).
280C	Esquimalt fish drying racks.



Son of Khaytulk, or "Supple Jack" of Chaythoos, and grandson of Chief Khahtsahlanogh (no European name) in whose honour the suburb of Kitsilano, Vancouver, is named. On 12th February, 1879, he was baptized by Rev. Father N. Gregane, as "Auguste fils de Shinaotset and deMenatlot, Squamishs, baptise l'age d'environ 16 mois le 12, Fevrier, 1879." August stated 16th July, 1946: "Auguste!! that's me. When I little boy they call me "Menatlot", (pronounced men-at-el-ot). But priest make mistake. My father Khay-tulk, he die day I was born. Qwy-what, my mother, marry Chinoatset (usually spelled Chinalset, i.e., "Jericho Charlie", a very good man), whose first wife was Menatlot." The original baptismal certificate is in City Archives, deposited by August. August was born at the vanished Indian village of Shaug (False Creek Indian Reserve) in a lodge directly below the present Burrard Bridge. At this Squamish village, in the big long lodge of Toe-who-quam-kee and by Squamish rite, in the presence of a large assemblage of his tribe and visiting Indians from Musqueam, Nanaimo, Sechelt and Ustlawn (North Vancouver) the patronymic of his grandfather, "Khaht-sah-lah-nogh", was conferred upon him with ceremony by a Squamish patriarch, and that of Kaytulk, their father, upon his brother, Willie. They were both young men, and August, having acquired wealth by working in a nearby sawmill, returned the compliment by giving a potlatch, at which he distributed to the assembled guests, men, women, and children, over one hundred blankets, and other valuables, and also provided a feast. It took place before about 1900. See "Early Vancouver", Vol. 4, page 10, Matthews. On 29 Aug. 1938, by deed poll, deposited at Division of Vital Statistics, Victoria, and also City Archives, Vancouver, Mr. Khahtsahlano renounced the surname of Jack, by which he had been known, and assumed the name of August Jack Khahtsahlano. North American Productions Ltd. photo. Presented Dec. 1947, by Mrs. Masie Armytage-Moore, Vancouver. It appeared as a full front page illustration in the Indian monthly newspaper, "Native Voice", Vol. 1, No. 5, April, 1947. August is a wise man, a courteous gentleman, and a natural historian.

PORT. 954.N.432

CITY ARCHIVES/JSM.

SWANAMIA,
MRS. AUGUST JACK KHAHTSALHLANO, 1943



The only remaining Squamish woman in Vancouver who wears a shawl. She is demure and shy. After years of trying, we finally got a portrait. She had been invited to Kitsilano High School to unveil a portrait in oils of her husband, and without her knowledge, we got a portrait, 1943, and imposed it upon one of the group of giant trees, known as the "Seven Sisters" in Stanley Park. When she saw what we had done, she sweetly smiled.

Indian Names for Familiar Places



INDIAN VILLAGES AND LAND MARKS BURRARD INLET AND HOWE SOUND



Vol. 3, p. 1

A large framed photo, richly colored, of August Jack Khahtsahlano -- only surviving grandchild of Khahtsahlanogh, the Indian chief from whom Kitsilano takes its name, has been added to the historical treasures of the City Archives, recently established at the City Hall by the City Council. The gift is made with commendable public spirit by Mr. Richard J. Steffens, of the Steffens-Colmer Studio, from his large collection of portraits of celebrities of Vancouver.

Early in the nineteenth century, Chief Khahtsahlanogh--he had no English name, nor must he be confused with the legendary Khaatsa-lah-nogh -- together with his brother, Chief Chip-kay-am, migrated to English Bay from the place of their birth, Tooktpaak-mik, an Indian village some miles up the Squamish River. Chief Chip-kay-am went to False Creek, where he established Snaug, the first Indian settlement there, on a tiny clearing, framed in towering forest, on the shore. It consisted of a number of lumlam (Indian houses) and a big potlatch house, and stood on the exact site over which the Burrard Bridge now crosses.

Chief Khahtsahlanogh, the brother, went to Chay-thoos, (high bank), a grassy clearing where the Capilano water pipes enter Stanley Park just inside Prospect Point. He died and was buried there some sixty-odd years ago.

Khaytulk, his son, known to early pioneers as Supplejack, also lived at Chaythoos; he died in 1877, and, with much ceremony, was buried there, lying in a small canoe, covered with red blankets, placed inside a primitive mausoleum, a small shack with windows, raised on posts. (See W. A. Grafton, "Early Vancouver", Vol. 3, p. 362-68.) It was at this picturesque spot, beside Supplejack's grave, that the civic procession of Lord Stanley, officials, and citizens, after formal progress through the city streets, halted for the speech-making at the formal dedication of Stanley Park in October, 1889. Khaytulk's wife, Qwhay-wat, was buried, about 1906, in the old Indian graveyard beside the southern approach (Cedar Street and First Avenue) of the Burrard Bridge.

August Jack Khahtsahlano was born at Snaug under the Burrard Bridge, and, as a child, watched Vancouver burn, in 1886, from that spot. He now resides at Capilano River, North Vancouver, with his wife Swanamia, a demure Indian lady of distinctive personality, and the only one who still clings to the old custom of wearing a shawl. They have one son and one daughter. Mr. Khahtsahlano has a logging business of his own. The photograph is unique in that it is the first ever taken of him.

.....

For "Grafton" story mentioned above see page 261.

"Early Vancouver", Vol. 2, p. 45.

Statement made to F.J.C. Ball, Indian Agent, at request of Major J.S. Matthews, by August Jack (or Supplejack) at Mr. Ball's office, 837 Hastings Street, and taken down as narrated.

July 7th, 1932.

CHIEF CHIP-KAAY-AM
(Chief George of
Snaug)

"August Jack says Chief Chip-kay-m, or Chief George, was first chief to make a home at Hat-sa-lah-no, he and his brother-in-law, Chief Andrews' father. They built canoes there and dried smelts and made traps on the sandbar (Granville Island) for flounders, perch, etc. They built a big house there, a great potlatch house. Before that, the Musqueam Indians occasionally went there to fish, but never established residence of any kind. Chief (George) Chip-kay-m came from the far end of Squamish River to settle where the Kitsilano Reserve is now. They lived there all the time except when up Squamish drying salmon in summer. Chief George had one daughter who married John Beatty, a white man. She had one daughter. Chief George had no son."

"August Jack's grandfather and Chief George were brothers, and August Jack's people lived in Stanley Park. August Jack's grandfather's name was Haat-sa-lah-no, he had no English name as his brother George had. Haat-sa-lah-no had a son named Supplejack, who married Sally from Ykhopsim (Yekwaupsum) Reserve, Squamish River, and August Jack is there son. Other children were Louisa, Willie Jack, Cecile, Agnes, August.

CHIEF LAH-WA.

"Chief Lah-wa came from Capilano where he was chief. Lah-wa was drowned off Brockton Point. He left no sons. Chief Joe Capilano was put on as chief after Lah-wa's death, but was not a near relative. The tribe intermarried and they were all distantly related to each other, but were not cousins, or even second cousins. Lah-wa's predecessor was called Chief Capilano. After his death Lah-wa, who was Capilano's son-in-law (?) (see Geneology of Capilano) became chief. Capilano's name was Joe, and after he was made chief he took the name of Capilano Joe."

(Signed) Fredk.J.C.Ball.
Indian Agent.

"Early Vancouver", Vol. 2, p. 40.
 Conversation with August Jack, son of Hay-tulk (Supplejack),
 grandson of Chief Haatsa-lah-nough, of Chaythoos, Stanley
 Park.

July 7, 1932.

"I don't know my great grandfather's name. It was not Haatsa-la-nough, but he had at least two sons, for one was my grandfather and the other his brother Chief Chip-kaay-am, called Chief George. My mother told me my grandfather Haatsalanough's hair was quite black when he died. She remarked especially upon it at his advanced age. He was ninety or more when he died. He had lived at Tootakamai, up the Squamish River. He was born there."

CHIP-KAY-AM

"Haatsalahnough and his brother Chip-kaay-am came down from Squamish. Chip-kaay-am was the first man to settle and build a village at Snaug (Kitsilano Indian Reserve), where he and his brother-in-law, Hay-not-em, the father of chief Andrews, built a great potlatch house. Chip-kaay-am was known as a good kind man (See Rev. C.M. Tate) and a devout Christian. He was known as Chief George by the whitemen and lived at Snaug all the time except when they were up the Squamish in the summer time drying salmon. He died without son or sons but had one daughter, who married a white man, John Beaty and they had one daughter--living in Vancouver now. I do not know when it was that Kaatsalanough first settled at Chaythoos, or when his brother Chip-kaay-am settled at Snaug, but they were both young men when they settled, and they were old ones when they died. Chip-kaay-am was buried at Snaug in the graveyard close to the Burrard Street bridge at Cedar Street and First Avenue, so that it must have been a long time ago. His wife, my grandmother died before I was born." (About 1877. Chip-Kaay-an, or Chip-Kaay-m, was chief of the Snaug band.)

SNAUG

KITSILANO INDIAN
 RESERVE

ing salmon. He died without son or sons but had one daughter, who married a white man, John Beaty and they had one daughter--living in Vancouver now. I do not know when it was that Kaatsalanough first settled at Chaythoos, or when his brother Chip-kaay-am settled at Snaug, but they were both young men when they settled, and they were old ones when they died. Chip-kaay-am was buried at Snaug in the graveyard close to the Burrard Street bridge at Cedar Street and First Avenue, so that it must have been a long time ago. His wife, my grandmother died before I was born." (About 1877. Chip-Kaay-an, or Chip-Kaay-m, was chief of the Snaug band.)

"Haatsalahnough went to Chaythoos, 'high bank' in Stanley Park, just east of Prospect Point, a little clear space where the water pipe line enters Stanley Park. He died and was buried at Chaythoos. His house was close to a little creek at Chaythoos. I must have been about three years old when he died. That would be about 1878, or thereabouts.

CHAYTHOOS

There is no truth in the story that he came from Point Roberts. These young fellows get hold of all sorts of funny stories. That is a legend of another Haatsalahnough."

"When Haatsalahnough went to Snaug--he

"Early Vancouver", Vol. 2, p. 40. August Jack (cont'd).

lived at Chaythoos--it was probably to catch fish on the big sand bar on which Granville Island in False Creek now stands. The big bar was twenty or more acres in extent, dry at low tide, and the Indians had from time immemorial had a fish corral there; two converging fences of brush in the water made from hurdles of twisted vine maple fastened to sharpened stakes driven in the mud to guide the flounders and smelts into the narrow part where they were trapped." (Note: Paull says the fine nets were made from the fibres of the stinging nettle.)

SUPPLEJACK

"My father was Hay-tilk (or Hay-tulk according to Paull, and Hra-tilt according to Tate) or 'Supplejack'; that's how I get the name August Jack. It should be Supplejack. He died when I was just old enough to cut wood--about six years old. He had two houses, one at Snaug and one at Chaythoos. We moved from one to the other, from Kitsilano to Stanley Park and then back again as it suited us. He died when he was about seventy at Chaythoos, and they put his body in a little house of glass (See W.A. Grafton, Vol. 3) with red blankets on top; the way they used to do--they don't do it now--and buried him there at Chaythoos. Then, when they cut the driveway around Stanley Park our house was in the way and we moved over to Snaug. Father's remains were exhumed and taken to Squamish for reinterment."

QWHAY-WAT

"My mother, Qwhay-wat, or Sally, was born at Yekwaupsum, Squamish river, and died at Snaug about 1906, and is now buried at Yekwaupsum graves. After my father died she remarried."

JERICHO CHARLIE

"My stepfather was Jericho Charlie. He used to work for Jerry Rogers out at Jericho. He had a big canoe--would carry a ton or more--and I remember how he used to go from the old Hastings Sawmill to Jericho with it loaded with hay and oats for the horses and oxen working at Jerry Rogers logging camp there."

SWANAMIA

"My wife's name is Swanamia. She is the only one left now who wears a shawl. All the rest of the Indian women have now taken to coats. Her English name is Mary Ann. Our children are Wilfred William and Louise, (note: Indian Affairs office says, Mary Ann 51, August Jack 54, Wilfred William, adopted son, 22, and Louise 12 years, all in 1932). I had three sisters and a brother. Louise, the eldest child, then Cecile, Agnes, Willie, all dead, and myself the youngest. I am 56. They left no children. I am the only one left. I had no schooling,

"Early Vancouver", Vol. 2, p. 41. August Jack (cont'd).

cannot read or write. I wish I could, but Mother was a widow and I had to look after her until she married Jericho Charlie."

"I have heard my stepfather, Jericho Charlie, tell about the first whiteman the Indians ever saw. (Note: see narrative October 26th, 1932). Jericho Charlie was a very old man, about seventy I should think, when he fell off the Kitsilano (C.P.R.) trestle bridge about thirty years ago, so that his memory would take him back to about 1840. He used to tell yarns and I listened. (See narrative October 26th, 1932). The old people used to talk a great deal about the coming of the whiteman, but I did not pay the attention I should have. Of one thing I am quite sure, - that there were white men up at Squamish before Mr. Vancouver came to English Bay."

"After my father died we moved to Snaug, and it was from there that I saw Vancouver burn in June 1886. Afterwards, as a boy, I used to go over and search in the ruins for nails. When we went to Gastown we went by canoe down by the Royal City Planing Mills at the south end of Carrall Street and across over to Burrard Inlet on a sort of wagon trail.

GASTOWN

There was no trail which I know of from Smamchuze, at the foot of Howe Street across through the forest to Gastown. What would be the use of struggling through the bush when it was so easy to paddle." (Note: Generally speaking, the Indian would never walk if he could go by canoe.)

"The name I go by is August Jack, that is, August, son of Supplejack. But, according to the whiteman's usage, I should be August Haatsalanough; anyway I have assumed that name. Sometimes I sign my name Kitsilano, sometimes Haatsalano."

"The Squamish Indians could not understand the language of the Sechelts, but could make themselves understood, but not converse properly. Then again the Indians up at Powell River spoke another language to the Sechelts. The name by which the Squamish knew the Capilano River was Homultcheson. It was the whiteman who gave it the name Capilano. The 'Old Chief' was Capilano, then came his son, Chief Lah-wa, drowned in the First Narrows. Chief Lah-wa's sister was Chief Tom's wife, and she wanted Joe to be Chief. Joe's wife was some relation to Chief Lah-wa. (See Genealogy of Capilano) At first Joe got the cognomen of Capilano Joe, then Joe Capilano. Chief Matthias Capilano is Chief Joe's son, but he is officially called Matthias Joe.

"Early Vancouver", Vol. 2, p. 41. August Jack (cont'd).

"The Indians moved away from Snaug in 1911." (The last Indian departed April 11th, 1913, in the morning. "Old man Jim", wife and son.) "The remains of those buried in the graveyard on the reserve close to First Avenue about the foot of Fir or Cedar Street were exhumed and taken for reburial at Squamish. The orchard went to ruin, the fences fell down, and the houses were destroyed. A few hops survived and continued to grow until the building of the Burrard Bridge covered them up. I received a formal invitation to be present at the opening of the great bridge as a guest of the city."

.....

"Early Vancouver", Vol. 2, p. 38.

Statement made by August Jack, or August Kitsilano, grandson of Chief Haatsalahnough of Chaythoos and Squamish. It is a hastily drawn up paper, typewritten by Major Matthews as August Kitsilano talked.

8th August, 1932.

SUPPLEJACK

"This is the way it is. Haatsa-lah-nough was born at Toktakamik (or Tuktpak-mik), Squamish River. He was dead in Stanley Park here (died in Stanley Park), bury him Squamish. My father was Supplejack, his Indian name was Hay-tilk, (Tate says, 'I knew a Hra-tilt'; Paull says 'Hey-tulk') and he was died in the Stanley Park, and they had him in a--you know--it is not buried; that is, the way, you know, how they used to do. They make little house, all glass around it. And after that they move him to Squamish, bury him. Oh, that was, may be, the time they were making that road, Stanley Park, and they move him. They have little house. My father was inside, lying in a canoe. They have glass all around and red blankets on top, on the top of house."

Haatsa-lah-nough did not move to Snaug; just his brother Chip-kaay-am. Haatsa-lah-nough, he died before we move to Snaug. Chip-kaay-am was the first one to go to Snaug to live. His brother-in-law Hay-not-tem go with him. I could not say how long ago, long time ago. Chip-kaay-am was buried in graveyard at Snaug. Haatsa-lah-nough was the chief at Tookparkamike. Chip-kaayam come from Squamish and go to Snaug. My father, his brother, go to Stanley Park, just below Whoi-Whoi (Lumbermans Arch) to Chaysloos, means high bank, like that (gesticulates with hand high above head) west of where the stream comes out of the little lake you call Beaver Lake. You know where that pipe line crosses to Capilano; you see that clear place, that is the place."

"My mother was Sally, Indian name Qwhay-wat, born at Yek-waup-sum Reserve, Squamish. She came with my father from Squamish. She died in Snaug, False Creek, about twenty-six years ago, and is buried at Squamish; buried at Yekwaupsum graves. Kaatsalahnough's wife died before I was born; don't know her name. I remember my mother telling me about my grandfather very well. He was pretty husky, big, strong, stout man, but pretty old. Haatsalahnough died when I was about three years old, and that is what my mother was telling me about my grandfather."

CAPILANO

I asked August Jack if "Capilano" was the title of the chief of the Squamish tribe, and 'Haatsalahnough' the vice chief of the Squamish

"Early Vancouver", Vol. 2, p. 38. August Jack (cont'd).

tribe before the white man came (See Hill-Tout, page 476, Ethnological Survey of Canada, B.A.A.S. Bradford meeting, 1900, who says he was, also see Andrew Paull, secretary Squamish Indian Council, who, 1932, says this is incorrect). August Kitsilano replied:

"No. They did not make one man the big chief over a number of lesser ones. All were equal, and ruled in their own reserves only. You see, coming down Squamish River there are four reserves. Each one had its own chief; all equal. They did not make any one bigger than the other. So, when Heatsalahmough moved to Stanley Park he did not give up his position as chief at Took-tak-mek. They simply moved back and forth, dried some smelts, salmon, clams, berries, and when the winter came on went back to Squamish."

"My father Hay-tilk (Supplejack) had a brother. His whiteman's name was Peter--his Indian name Kee-clat (or Kee-olch). He is dead, buried at Musqueam. His wife was from Musqueam, and he stayed there all the time. I don't know her name. They had children--all dead excepting two. Alex is the oldest, Lucy is the youngest. Alex lives at Musqueam. Lucy is staying at North Vancouver Mission--not married. Alex must be about 48 now."

"My brothers and sisters were Louisa, the oldest, she died at Snaug, buried at Poquiosin Reserve. She married Mr. Burds, whiteman, and has two children now living; a daughter who married a whiteman who lives over by Magee Road; a son is at North Vancouver, Dave Burds."

"Cecile is next. All her children are dead. She married Joe Isaacs, Indian. She is dead. Willie Jack, my brother, was next. He died. He had a big family, but all died."

"When my father died, my mother some years afterwards, married Jericho Charlie--his Indian name Chin-nal-sut. I have a half brother, their son, Dominic. He has children."

"I am the youngest and only one living. My children are Emma, Celistine, Wilfred, Irene and Louisa--all same mother. My wife's name is Marianne (or Marrian), her Indian name Swanamia. She is the only one now who wears a shawl; all the other Indian women were coats now. My first wife died; no children."

(signed) August Jack Kitsilano.

Witness: J.S. Matthews.

"Early Vancouver", Vol. 2, p. 39. August Jack (cont'd).

NOTE: This statement was read over to August--he cannot read or write--and he approved of it and signed his name in ink. I guided his hand and pen.

August distinctly pronounces Kitsilano as "Haatsalano," not "Khaatsa". Hill-Tout says "Khaat", Tate says, "No, "Haats". Every indication is that Hill-Tout put in one too many "Ks".

.....

Letter, No. 4806, from F.J.C. Ball, Indian Agent, 822 Metropolitan Building, Vancouver.

August 12th, 1932.

"I regret that we have no record of birth, death or marriage of the father of August Jack, but, according to our records there are no surviving children other than August Jack, whose age is shown on our books as 54 (fifty-four), but there is no baptismal certificate on file".

NOTE: The certificate is in City Archives. J.S.M.

.....

THE INDIAN FOOD SUPPLY BEFORE THE WHITEMANS CAME.

("Early Vancouver", Vol. 2, p. 37.)

October 26, 1932.

AUGUST KITSILANO

"Whitemans food change everything" said August Kitsilano in a conversation while we sat at lunch in a down town restaurant. "Indians had plenty food long ago, but I could not do without tea and sugar now, them days Indian not want tea and sugar, know nothing about it. Lots meat, bear, deer, beaver; cut meat up in strips and dry--no part wasted, not even the guts. Clean out the guts, fill him up with something good, make sausage, just like whitemans. Only head wasted; throw head way. Then salmon--plenty salmon, sturgeon, flounder, trout, lots all sorts fish; some sun dry, some smoke dry. Indian know which best wood for smoke dry. Lots crab and clam on beach."

"Then berries. Indian woman know how to dry berries, dry lots herries; just like raisins. Dry them first, then press in pancakes, make them up in blocks like pancakes, about three pounds to block. (Here he made a sign of piling them up in piles). (Rev. C.M. Tate says 'big flat compressed cakes') Stack cakes in high pile in house; when want cook, break piece off. Elderberry put in sack, you know Indian sack; put sack in creek so clean water run over them and keep them fresh. By and bye get sack out of creek, take some berry out, put sack back again. Oh, lots of berries till berries come again."

"Then vegetables and roots. Indian woman gather vegetables and roots. Woman dig roots with sharp stick, down deep, sometimes four feet; follow root with stick, break off. Some very nice for eating, some (fern root) make white flour powder, some dry for winter. Oh, lots of food those days. I think may be three thousand, perhaps more, Indians live around Vancouver those days."

"But whitemans food change everything. Everywhere whitemans goes he change food, China, other place, he always change food where he goes."

"I was born at Snaug, the old Indian village under the Burrard bridge. When I little boy I listn old people talk. Old people say Indians see first whitemans up near Squamish. When they see first ship they think it an island with three dead trees, might be schooner, might be sloop; two masts and bowsprit, sails tied up.

"Early Vancouver", Vol. 2, p. 37. Indian Food Supply (cont'd).

Indian braves in about twenty canoes come down Squamish river, go see. Get nearer, see men on island, men have black clothes with high hat coming to point at top. Think most likely black uniform and great coat turned up collar like priests cowl. Whitemans give Indians ship's biscuit; Indian not know what biscuit for. Before whitemans come Indians have little balls, not very big; roll them along ground, shoot at them with bow and arrow for practice, teach young Indian so as not to miss deer. Just the same you use clay pigeon. Indian not know ship's biscuit good to eat, so roll them along ground like little practice balls, shoot at them, break them up." (Sign as of bowling a cricket ball 'underhand').

MOLASSES FOR
STIFF LEGS

"Then whitemans on schooner give molasses same time biscuit. Indian not know what it for, so Indian rub on leg (thighs and calfs) for medicine. You know Indian sit on legs for long time in canoe; legs get stiff. Rub molasses on legs make stiffness not so bad. Molasses stick legs bottom of canoe. Molasses not much good for stiff legs, but my ancestors think so; not their fault, just mistake; they not know molasses good to eat." And then August Kitsilano laughed heartily.

.....

There are at this moment (1932) well over 6000 white families supported by 'relief' in Vancouver, where formerly three to five thousand Indians lived off land, water and beach.

.....

Conversation with August Jack Haatsalano (Kitsilano).

Oct. 26th, 1932.

SQUAMISH

August Kitsilano said he was looking for a job, that times were hard, everybody out of a job; that he had a good stand of cedar up the Squamish and would like to get some of it out if he could find someone who would buy the logs.

CEDAR LOGS

Major Matthews asked him what he thought of the whole matter of the Great World Depression, and how the Indians fared before the white man came here, how many of them lived inside what is now Vancouver Harbor, and where they got their food then when all was forest, and no City Hall to go to for "relief" assistance, as the white inhabitants of the same ground now does to the number of thousands weekly.

August Kitsilano replied: "White man's food changed everything. Indians had plenty here long ago. I could not do without sugar and without now. Them days Indian not want sugar and tea; know nothing about it. Lots meat, bear, deer. Cut meat up in strips and dry as well, no part wasted, not even the guts. Clean out the guts"(and here he made sign as of passing gut through thumb and finger)"and fill them up with something, what you call sausage. No part wasted, only the head. Then salmon; eat lots salmon. Some sun-dried, some smoke-dried. Indian know which best wood to smoke-dry best."

"Then berries. Indian women, some of them, know how dry berries. Dry lots of berries. Make them up in blocks like pancake, (Note Rev. Tate says bricks about by) and pile them up," (here he made sign of piling up, as a brick-layer would pile bricks), "lots of them, enough to last till berries come again. Elderberry put in sack, you know, Indian sack, put them in clean creek; water run over them. Then by and bye go get what Indian want, put sack back in water."

ELDERBERRIES

FOOD

"Then there was roots. Indian woman dig for special kind of roots. I don't know just what kind, but I think fern. Sometimes go down deep, perhaps four feet. Indian woman pick earth away with sharp stick," (he made a sign as if pecking away with a short sharp stick, say six inches long, in hand), "follow up root, break it off, and dry it and put away."

"Oh, Indian have lots of food. I think 3000, perhaps more, Indian live around Vancouver those days."

"But white man food change everything."

August Jack Haatsalano (Kitsilano) cont'd.

Everywhere white man go, China, other place, he always change food where he goes. At first Indian not know what whiteman's food look like. When first whiteman come up Howe Sound, up near Squamish, he give Indian biscuita, big round biscuits (ship's biscuit). Indian not know what they are. He shoot at them and break them; he not know they are good to eat. "Well, Indian roll them along and shoot at them with bow and arrow. Before white man come Indian have balls, not very big. He roll them along" (here he made sign as of bowling a ball underhand) "and shoot at the balls with bow and arrow for practice, so as not to miss deer; so as to teach young Indian. You do the same thing now, only you use machine throw. clay pigeon; just the same, keep in practice. Indian roll biscuit along and shoot at biscuit, break them up; he not know good to eat."

"Just the same with molasses. When first white man come Indian up Squamish river first see aloop or schooner—I don't know which—, but they think it an island with three dead trees," (two masts and bowsprit, perhaps, with sails furled). "They not know what it was; think it an island—go down in canoe to see. By and bye, see men on island. The men in black clothes with high hat over head with shayp point to top. I suppose it was black overcoats with a hood. You know, the kind that turn up and make a sharp point at top and cover back of head, top of head, and most of cheeks."

"Whiteman give Indian molasses. Indian not know what it was, rub it all over his legs for medicine. Indian think it medicine. You know, Indian sit in canoe on knees for long time, get stiff. Indian rub it on for medicine to make stiffness not so bad,—rub it up and down legs," (here he made sign as of rubbing linament up and down thigh and calf). "Molasses make legs stick to bottom of canoe."

Major Matthews: "Why did they rub it on their legs? What did they think it would do?"

August Jack: "They think it medicine. Do no good, but they think it did; not know what it was for."

.....

THE LEGEND OF KHAHT-SAH-LANO (KITSILANO)

("Early Vancouver", Vol. 2, p. 35.)

7th November, 1932.

As related by Que-yah-chulk (Dick Isaacs of North Vancouver Indian Reserve) with the assistance of Andrew Paull (Qoitchetahl), Que-yah-chulk is probably seventy years old, speaks English excellently, is active physically and mentally, says he remembers Mr. Derrick who built the first church in Granville in 1876 when 'I was a boy then', lost one arm working in the Hastings Sawmill in 1886, can not read or write, and is a brother to the late celebrated character, Aunt Sally, 'prehistoric' resident of Stanley Park. He lives with his daughter and grandchildren. His brother has just died. Queyahchulk says:

"Haatsalanough name very old, used by Indians long before Chief Haatsalanough of Chaythoos, Stanley Park, and Toktakamai, near Squamish."

"Haatsalanough of ancient days, long years ago, was visiting down near Point Roberts at a point where there is now an Indian Reserve at a place called English Bluff; his wife was with him."

"A woman of the tribe broke the moral code; her punishment was that she should be deserted by her tribe."

"Haatsalanough decided to leave the place with the others, and said to his wife, 'where shall we go', and then said, 'Oh, I know good place; lots of elk, beaver, deer, salmon, duck, fine place, plenty food, plenty cedar.'"

"Moose"? interjected Andrew Paull.

"No, no moose", replied Queyahchulk, "only elk".

"That", said Paull, and Queyahchulk nodded assent, "was how the first man Haatsalanough came to settle at Snaug"(Kitsilano Indian Reserve).

Then Paull added, "My wife's grandmother very old woman, said to be 112 years old, anyway it is easy to see she is over 100, told me the story in the same way. She is Mrs. Harriet George, her Indian name Haxten." (She died about 1938—see obituary book.)

"Early Vancouver", Vol. 2, p. 44.

Andrew Paull, (Qoitchetahl) secretary of the Squamish Indian Council, having told me that he was a direct descendant of the celebrated hero of the Squamish tribe, Qoitchetahl, the serpent slayer of Squamish. Haxten, an aged Indian woman says Andrew Paull is the grandson of the great granddaughter of the original Qoitchetahl. I asked August Kitsilano, grandson of Chief Haatsa-lah-nough, to give me his conception of the legend. He said:

December 19th, 1932.

"This is the way it was:

"Qoitchetahl just a man, he just get married, then a serpent come in the lake way up above Squamish. Old peoples say to Qoitchetahl "You go chase that serpent, don't stay at home asleep with your wife!" So Qoitchetahl he get up and tell his wife he be away ten days and not to worry; but he go away ten years. Well, when he was going on the way, was following the serpent, he wash, wash, wash himself all the time—take bath in the creeks in the mountains—get power. He gets that power, and the serpent was in the lake swimming about, and then the serpent came to the Indian man; of course they talk together, the serpent and the man Qoitchetahl. The serpent said "Go get pitch wood and drive it into my head, one stick. Get three sticks, make sharp, drive one in my head right here, the other one in the middle of my back, and the other one at the end of my dragon tail. You know, serpents have two heads, one at each end. The one in front is his head, the other is near the tail, and is a dragon's head. I see one once, little fellow, bout five feet long; two heads, one in front and one in tail."

"Well, Qoitchetahl did as the serpent told him. Serpent die. Qoitchetahl stay there until serpent all rotten. Then he took a bone, just one special bone, like a club, and he took it down with him out of the mountains. When he comes to the head of the Squamish River he pulls out that bone, out of his pocket, and he waves it in the air. All the peoples, everybody, just drop just like dead, but he has stuff which he sprinkle on them and they all come up again. When the peoples come up, they give him a wife, and by time he gets back to Squamish he had eighteen wives. Everywhere he goes the people fall down just like dead, and he bring them back to life again. His real wife, he just let her die. He had eighteen other wives with him."

.....

Then my friend August Jack said: "I must be off, I've got to see the manager of the sawmill at Eburne about my log scale sheets. Would you mind tele-

"Early Vancouver", Vol. 2, p. 44. August Kitsilano (cont'd).

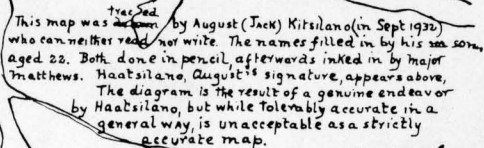
phoning him I shall be late keeping my appointment?"

How can one reconcile the assertion of this hard-headed business man, this splendid Indian man, that he had seen a "little serpent" of the kind Qpitchet-ahl gets credit for having killed. I did not ask him where he had seen it. I asked him a similar question once--do not care to do it again, his retort was too vigorous.

J. S. M.

.....

Haatsilano August 6
1932



J. S. Matthews
Sept 1932

"Early Vancouver", Vol 2 p. 6
Pho. N. 158. P. 248

J. S. MATTHEWS, 1932.

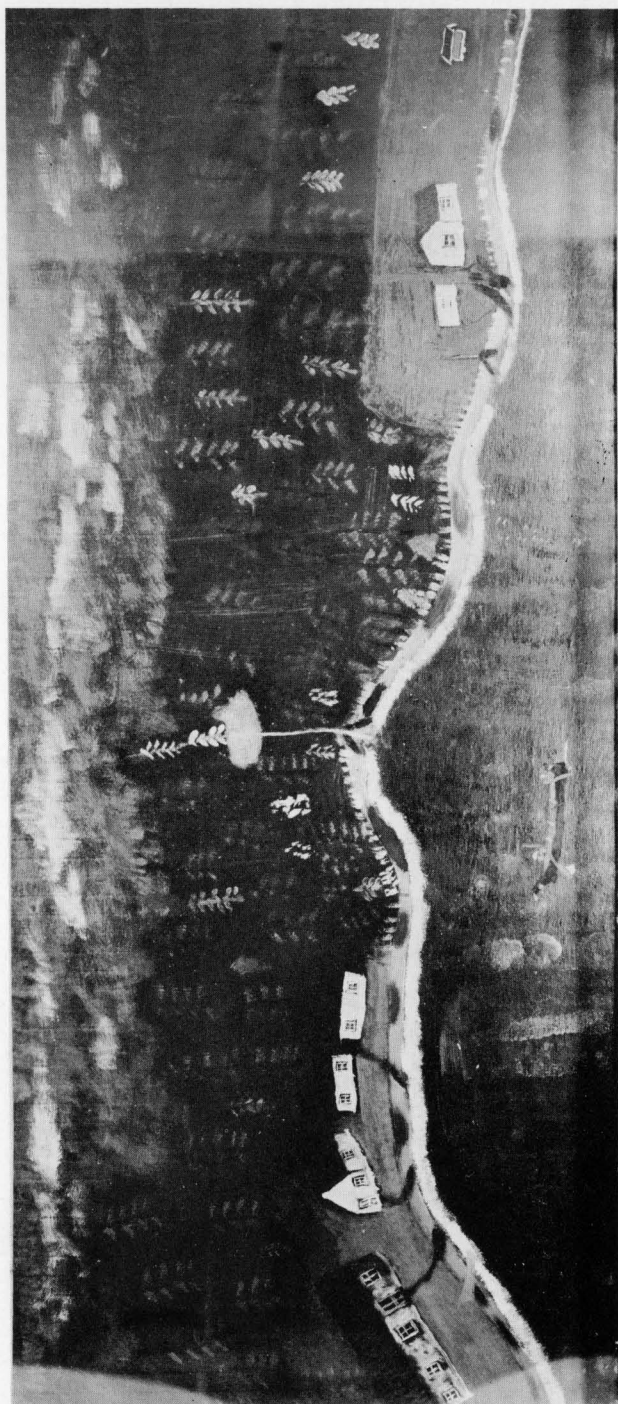
CHIEF CHIP-KAAY-M AND BLACK BEAR IN COMBAT



"You see Little Mountain there? Up Cambie Street? That's where the bear got Chip-kaay-m. Chip-kaay-m hunting bear and shoot, but he's slow re-loading, he's only got muzzle loading flint gun. Big bear come at him; claw all down left side his face, and tear his breast; hurt him very bad, but Chip-kaay-m get better again. That's where it was; right there; up Cambie Street; below Little Mountain." Following this remark to me as we stood at a City Hall window, August Jack Khahtsahlano brought me — a few days later — this drawing in colour, made with pencils. He is grand-nephew to Chip-kaay-m, does not read nor write, and his artistry is wholly his own. Good, kind Chief George, or Chip-kaay-m, devout Christian, established the village of Shaug (Burrard Bridge) early in the nineteenth century. His brother was Chief Khahtsahlanogh (Kitsilano).

CITY ARCHIVES/JSM.

PAINTING OF WHOI-WHOI, AHKA-CHUA AND CHAY-THOOS



Whoi-who, meaning "masks".

Tay-hay, communal manor.
Squamish village i.e.
Jambreming Hill.

Painted in oil, January 1918, by August Jack Khahisahlano.

Ahka-chua, meaning "small lake".

Beaver Lake.

FIRST NARROWS, 1886.

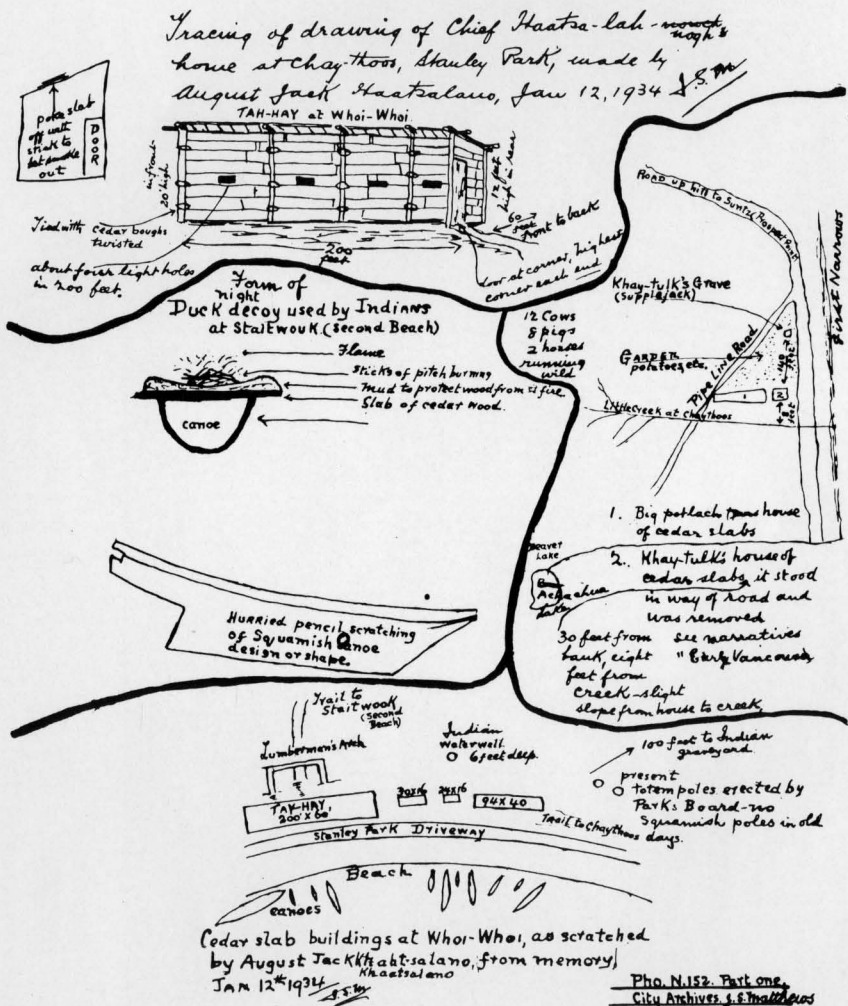
Chay-thoos, meaning "high bank".

Khohit-sah-lo-nog's village.

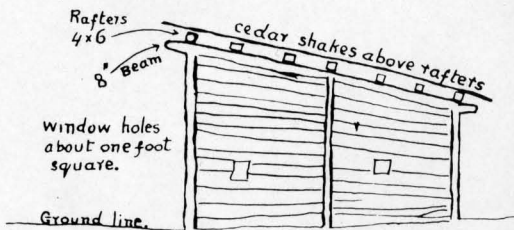
Khay-tuk'ta Tomb.

City Archives, S.S.M.

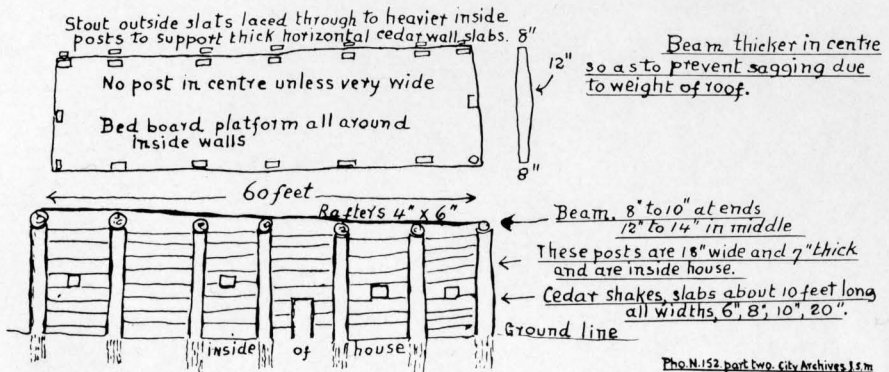
DIAGRAMS BY AUGUST JACK,
TAY-HAY, WHOI-WHOI, KHAY-TULK'S GRAVE



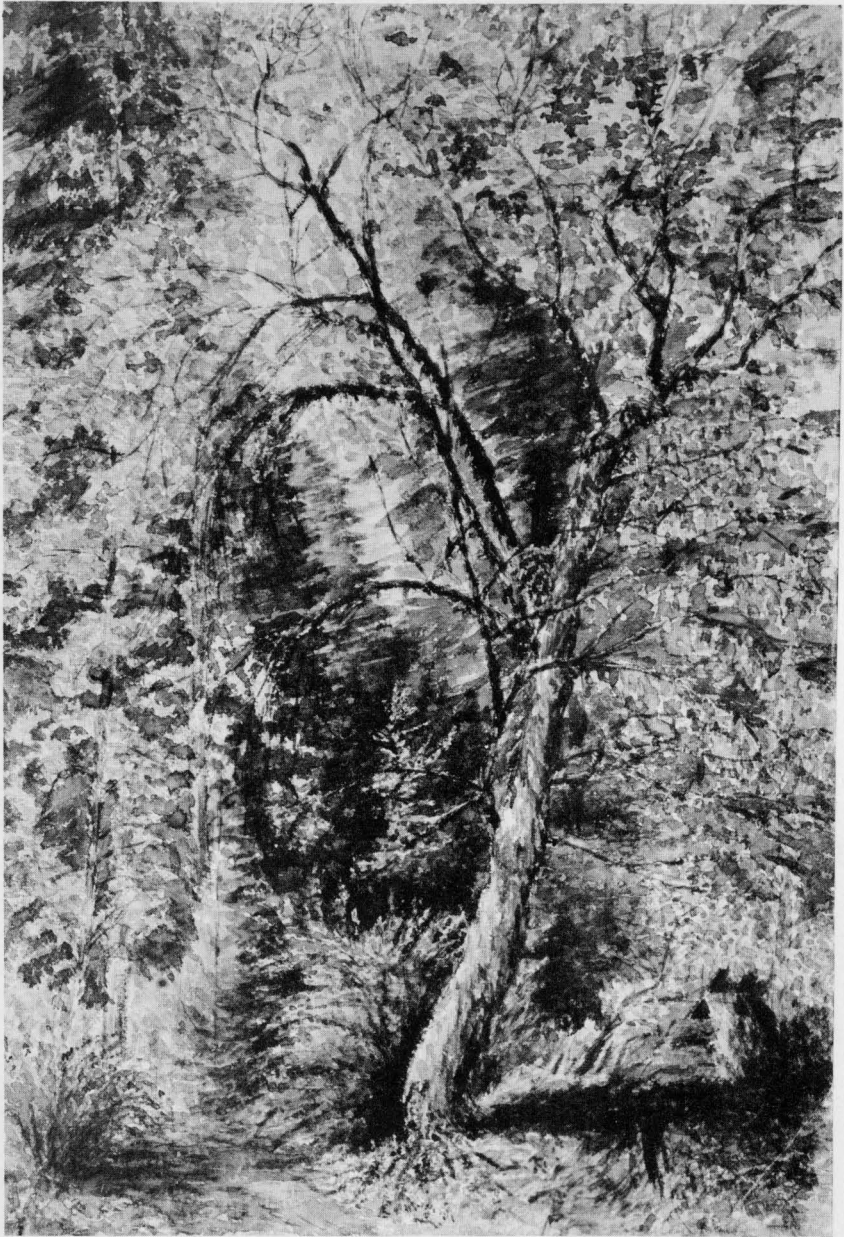
CONSTRUCTION OF RANCH HOUSE AT WHOI-WHOI



Sketch of construction of Indian House at Whoi-Whoi, (Lumbermans Arch. Stanley Park a tracing of rough sketch, on scrap of paper, drawn in my garden one Sunday afternoon, Dec. 15, 1935 by August Jack Khahtsahlanio E.V. Vol. 4 p. 4 J.S. Matthews

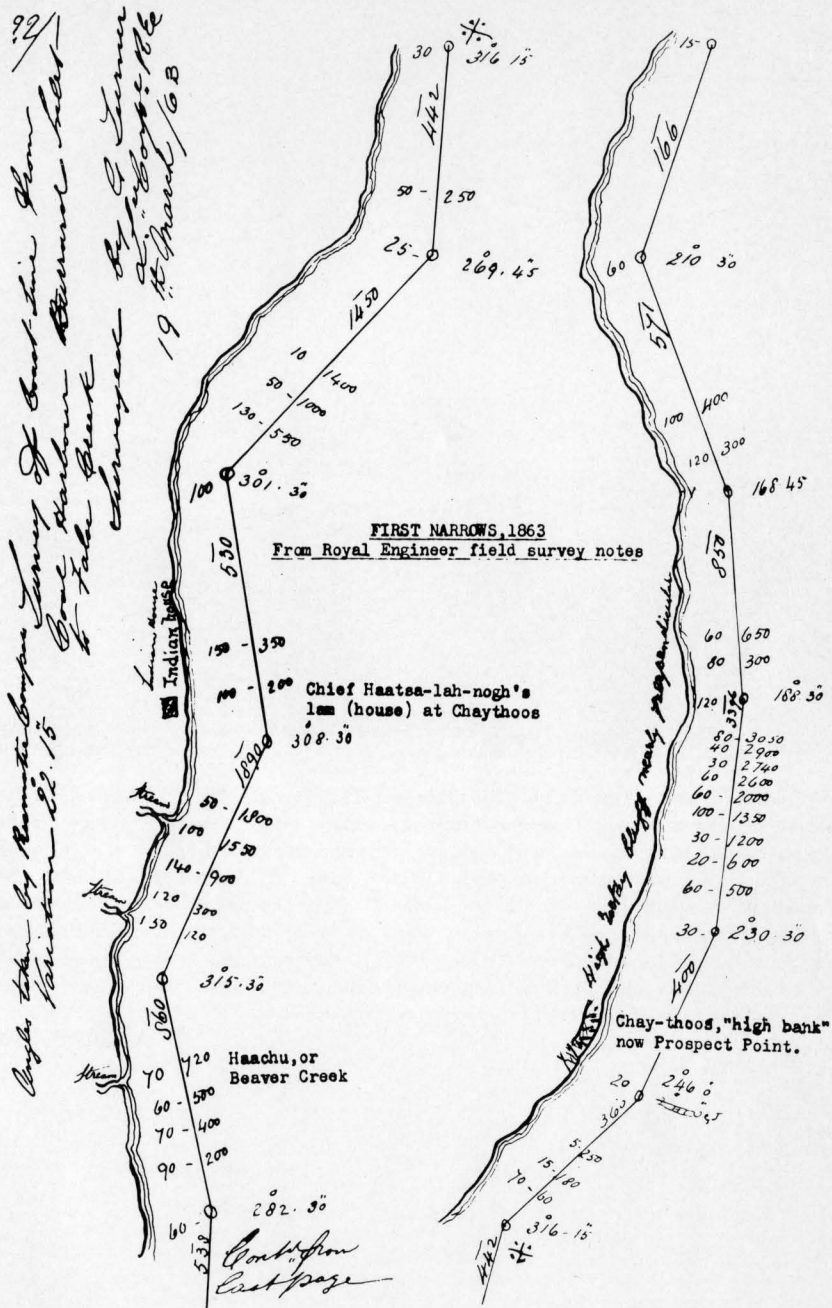


Pho N. 152 part two City Archives J.S.M.



Indian trails were broken by Indian bare hands and worn smooth by Indian bare feet. No trail around the present Stanley Park existed. None was needed. Squamish were "canoe Indians." A trail from Whoi-Whoi (Lumbermen's Arch) to Chaythoos, just east of Prospect Point, was needed to connect the two villages, for not even an Indian could pass when the tide was in. The lower corner shows the trail and the cedar slabs in the other corner, shows protection of Indian bodies from wild animals. A water colour, painted 1884, by L. A. Hamilton, C.P.R. Land Commissioner and surveyor. CITY ARCHIVES/JSM.

92
 19
 18
 17
 16
 15
 14
 13
 12
 11
 10
 9
 8
 7
 6
 5
 4
 3
 2
 1
 0
 1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25
 26
 27
 28
 29
 30
 31
 32
 33
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100
 101
 102
 103
 104
 105
 106
 107
 108
 109
 110
 111
 112
 113
 114
 115
 116
 117
 118
 119
 120
 121
 122
 123
 124
 125
 126
 127
 128
 129
 130
 131
 132
 133
 134
 135
 136
 137
 138
 139
 140
 141
 142
 143
 144
 145
 146
 147
 148
 149
 150
 151
 152
 153
 154
 155
 156
 157
 158
 159
 160
 161
 162
 163
 164
 165
 166
 167
 168
 169
 170
 171
 172
 173
 174
 175
 176
 177
 178
 179
 180
 181
 182
 183
 184
 185
 186
 187
 188
 189
 190
 191
 192
 193
 194
 195
 196
 197
 198
 199
 200
 201
 202
 203
 204
 205
 206
 207
 208
 209
 210
 211
 212
 213
 214
 215
 216
 217
 218
 219
 220
 221
 222
 223
 224
 225
 226
 227
 228
 229
 230
 231
 232
 233
 234
 235
 236
 237
 238
 239
 240
 241
 242
 243
 244
 245
 246
 247
 248
 249
 250
 251
 252
 253
 254
 255
 256
 257
 258
 259
 260
 261
 262
 263
 264
 265
 266
 267
 268
 269
 270
 271
 272
 273
 274
 275
 276
 277
 278
 279
 280
 281
 282
 283
 284
 285
 286
 287
 288
 289
 290
 291
 292
 293
 294
 295
 296
 297
 298
 299
 300
 301
 302
 303
 304
 305
 306
 307
 308
 309
 310
 311
 312
 313
 314
 315
 316
 317
 318
 319
 320
 321
 322
 323
 324
 325
 326
 327
 328
 329
 330
 331
 332
 333
 334
 335
 336
 337
 338
 339
 340
 341
 342
 343
 344
 345
 346
 347
 348
 349
 350
 351
 352
 353
 354
 355
 356
 357
 358
 359
 360
 361
 362
 363
 364
 365
 366
 367
 368
 369
 370
 371
 372
 373
 374
 375
 376
 377
 378
 379
 380
 381
 382
 383
 384
 385
 386
 387
 388
 389
 390
 391
 392
 393
 394
 395
 396
 397
 398
 399
 400
 401
 402
 403
 404
 405
 406
 407
 408
 409
 410
 411
 412
 413
 414
 415
 416
 417
 418
 419
 420
 421
 422
 423
 424
 425
 426
 427
 428
 429
 430
 431
 432
 433
 434
 435
 436
 437
 438
 439
 440
 441
 442
 443
 444
 445
 446
 447
 448
 449
 450
 451
 452
 453
 454
 455
 456
 457
 458
 459
 460
 461
 462
 463
 464
 465
 466
 467
 468
 469
 470
 471
 472
 473
 474
 475
 476
 477
 478
 479
 480
 481
 482
 483
 484
 485
 486
 487
 488
 489
 490
 491
 492
 493
 494
 495
 496
 497
 498
 499
 500
 501
 502
 503
 504
 505
 506
 507
 508





CHAY-THOOS, i.e., "high bank", all Prospect Pt., Stanley Park. Ancient Indian clearing of half acre twixt towering forest and shore. Here beside Hay-tulk's mausoleum, a canoe inside wooden tomb on posts, Mayor Oppenheimer opened park, Sept. 27, 1888; here Lord Stanley dedicated, Oct. 30, 1889. "Park Road" surfaced with calcined white shells from Whoi-Whoi midden. Site between benches (above) of Hay-tulk's ((Supplejack) tomb. Perhaps "lost" stone of proposed cairn (beside lady above), dedicated by Lord Stanley, Oct., 1889. Pipeline road ends (extreme right). Site on road corner of Chief Haatsa-lah-nogh's laam (Indian cedar slab house) shown in R.E. survey, Mar. 1863; creek in hollow beyond dark bush.

CITY ARCHIVES/JSM.

"Early Vancouver ", Vol. 2, p. 42.
 Conversation with August Kitsailano,

20th December, 1932.

CHULKS

"This is the way it is about the big boulder at Chulks. There is a point there, and on the south side, facing south, is a big hole in the rock, and a big stone about five or six feet in diameter in the hole. When the gods were fixing the geography of the earth they threw this stone at the top of Mount Garibaldi, that is Chy-kai. Chy-kai is the mountain. Che-kai is the creek. The stone missed the mountain and landed at Chulks, and is there yet for you to see."

"One of the gods put the boulder in a sling and then swung the sling around and around his head to work up speed and force. Somehow the sling, as it flew around, touched something. Some say a raven's wing, others that a slave got in the way of the thrower--touched his arm, spoiled his aim--and the big stone missed the mountain, and now you see it in the crevasse, a big stone five or six feet in diameter in the crevasse facing due south at Chulks. That shows you what power the Squamish Indians had in those days; that's power."

"Do you believe it?" I asked, smiling, and expecting that he would return the smile, but, to my surprise and regret at having smiled, he replied most earnestly and vigorously:

"Of course I believe it. I tell you it's true. To show you. In the early days they once cut a man open--split him down the middle from the top of his head, front to back, all the way down, so that he was open right through, and then they put him in the fire and roast him--the grease run out. Then the eight powerful men start to work to fix him up again. Squamish Indians were very powerful once--could do anything."

"Are they the same eight as those who came before the Indians and were turned into stone at Homulson?" I asked.

"No" replied August, "that's a different lot; not the same men. These powerful men of whom I speak were Squamish. Well, they saw him hp, and, after a little while after they work on him, he get up and walk".

"These eight men were just like other men, only very much power. They live just like wild, only they were not wild. They go up in the mountains, stay up in the mountains ten years, wash themselves, wash themselves good and clean. Then they get power, power to do anything. (See

"Early Vancouver", Vol. 2, p. 42. Kitsilano (cont'd).

Hill-Tout, Report, B.A.A.S. 1900 and 1902.) Then, after they fix him up they say to the man 'See that sawbill (duck)?' 'You run race with that sawbill'. Sawbill duck fly very fast, but the man they fix up run a race with that sawbill and he won the race. That will show you how powerful those Squamish Indians were in those early days".

"When I was twelve years old I see the last two of these eight powerful men at Jericho. All the rest dead. The two very old--catching smelts there. My mother Qwhay-wat she show them to me, and tell me they were the only two living of the eight powerful men. When I was a child my mother marry again--marry Jericho Charlie; his Indian name Chin-ow-sut. Chin-ow-sut come from twenty-five miles up the Squamish River. His father was the greatest hunter in the Squamish. He killed the biggest grizzly with bow and arrow."

.....

COMMENT: It was very strange to hear August Kitsilano, a splendid manly Indian full of worldly wisdom, energy and integrity in ordinary affairs, credited with sound judgment by those who know him, and well able to and does manage the difficulties of his logging business getting logs out of the woods, down the river; a resourceful man highly regarded by the Indian agent, Mr. Ball, for his worth. August is a mild mannered man, with a pleasant smile, when he smiles, and dignified when he does not. He used the telephone, has a rough idea of banking, log scale sheets, etc., etc., but never learned to write or read. He once said to me a wisdom. It was "Those young fellows never begin to think until the meeting has started. I lie in bed and plan the whole thing out before I get there".

Yet here he sat and solemnly told me that he believed the above story, and even related it with such earnestness that it was almost convincing to the listener. Respect for his sincerity forbade further questioning.

J. S. M.

.....

KHAHTSAHLANO.
AUGUST JACK.
INDIAN GARMENTS.
STANLEY PARK.

(See "Early Vancouver", Vol.3, p.2)
 August Jack Khahtsahlano, Jan. 10th, 1934:

"This" (Bailey Bros. photo, marked on back Photo No. "KWANATAN") "must be in Stanley Park; they are Musqueam Indians. I can tell by Charlie; his Indian name is

Kwanatan. He died at Musqueam yesterday. He is the only man who would wear that dress. (The figure on the extreme left of the four figures, wearing a white fan-like headdress). Kwanatan is just a name, so far as I know; has no meaning which I know of. It must be some sort of a 'religious' ceremony in Stanley Park; I suppose about forty, or more, years ago. The dress they are wearing is called "Swhoi Swhoi", (Masks). (See Whoi Whoi, in 'Early Vancouver,' 1932, also companion photo numbered 'Just Dressed'.)

Jan. 11th, 1934:

"This" ('Just Dressed' photo) "must be in Stanley Park; they are Musqueam Indians, I think. I am judging by the other photo marked 'Kwanatan.' They are performing some sort of dance. The clothes they are wearing have no especial significance. They are 'just dressed' for the dance. This is not Swhoi Swhoi. They are just dressed, that's all."

.....

OPENING OF STANLEY
PARK. (KITSILANO)
SUPPLEJACK'S GRAVE.

Lord Stanley was not present. It was opened on Thursday, September 27th, 1888, by Mayor Oppenheimer. The procession formed on Powell Street, went up Cordova to Granville, up to Hotel Vancouver, down Georgia Street across the new Bridge, around lovely drive past Brockton Point, and then on to a grassy spot where Supplejack's grave used to be, close to the landing place of the Capilano Water Works, where a halt was made. Here a temporary platform had been erected. (See photo No. ..., showing flagpole.)

INDIAN GRAVES.

On May 31st, 1934, there was read over to August Jack Khahtsahlano, W.A. Grafton's narration re Indian Graves at Chaythoos, Stanley Park. He nodded assent to each statement, and to my query respecting its accuracy, said, "Yes, but Supplejack not buried in 'grass house,' but 'glass house.'"

.....

SUE MOODY.
MOODYVILLE SAW-
MILL.

Major Matthews: "Can you tell me what this story is about Sue Moody (Moodyville Sawmill) borrowing \$2,000 from Supplejack to pay the mill hands when the money did not come by boat from San Francisco?"

Andrew Paul (Feb. 12, 1934): "I remember

them telling me about it when I was a little boy. Some Indian—you know Indians can be very quiet in the woods, and can watch you without anyone knowing they are watching—well they told me an Indian was watching in the trees somewhere over about Victoria, and saw a Chinaman or somebody burying something. He afterwards told Mr. Moody about it, and Mr. Moody said to him, 'You take me and show me where it is,' and he did, and got the money."

Major Matthews: "How much did the Indian get out of it?"

Andrew Paul: "A few blankets, I suppose, but I never knew it was Supplejack, although now you remind me, I have some hazy recollection."

NOTE: The story is told by Harold E. Ridley that Mr. Moody of Moodyville Sawmill borrowed \$2,000 from Supplejack, of Chaythoos (Stanley Park). The money was in gold and silver coins of American denomination. (See 'Early Vancouver,' Vol. 2, re this interesting Indian.)

.....

KHAHTSAHLANO,
AUGUST JACK.

May 31, 1934.

Memorandum of Conversation with August Jack Khahtsahlano, of Capilano River: (See "Early Vancouver", Vol. 3, p. 5.)

Major Matthews: "What is there in the story that Sue Moody (manager of Moodyville Sawmill Co.) borrowed a big sum of money, about \$2,000, from your father, Supplejack?" (Khay-talk.)

August Jack: "That's all wrong" (disgustedly). "That was Alec Tom; same fellow killed a man on Granville Road to Eburne; knock him on the head with an axe; kill him. He was in jail eighteen years for doing it. I'll go tell you."

"Alec was working for Sue Moody; flunky; wash dish. Alec goes holiday in Victoria. Then he was looking for place have rest; sit down. Went in bushes. Sitting in bush very quiet and a Chinaman come along. He heard noise of Chinaman coming along. Here was Chinaman, so he sit still. He watch Chinaman. The Chinaman bury this box, then he get up and walk towards the place where the Chinamans was burying this. He dug it out. The Chinamans gone."

"He open the box and found the money in inside the box, so he did not want to take the money, so he cover it over again and came down to Victoria city; stay there two days after; and they caught the Chinaman and the Chinaman would not give away where he had put the stolen money; so Alec found out the Chinaman stole the money, and he (the Chinaman) was arrested."

"Then Alec go back that place and move the box, and bury the box again. He took some out. So he came home and went back to his work washing dishes in the kitchen, and Woody was crying 'cos he did not have no money to pay his men; so Alec went up to Moody and says 'What's the matter, Moody?' Moody answered, 'I got no money to pay my men.' So Alec said, 'I was in Victoria, in the bush, and the Chinaman come along with a big box, money in it, and the box is there yet.' So Moody said, 'Let's go and see.' So Alec said, 'All right,' and they go to Westminster and take steamer from Westminster to Victoria, and they got the money."

Major Matthews: "How much?"

August Jack: "Oh, can't say; don't know. That's the story, anyhow."

(See "Early Vancouver", Vol.3, p.4)

STANLEY PARK.

On January 7th, 1889, the report of Dr. A.M. Robertson, M.D., City Health officer, recommended to the City Council that the houses at Brockton Point be destroyed, and that no Indians coming from a distance be allowed to camp there in future. This was on account of fear of epidemics of disease (smallpox). Stanley Park had been opened on September 27th, 1888. Recommendation was carried out, but the report that a lawsuit followed, resulting in the city having to rebuild them, has not been investigated, but his recommendation gives an idea of the date when Indians no longer lived in their ancient home.

.....

PORTUGUESE JOE,
GRANVILLE AND
STANLEY PARK.

Remark by Jim Franks (Chilaminst), Indian of North Vancouver. (See Early Vancouver, Vol. 2.)

"Portugese Joe he first go out Point Grey, out on sandbank, catch dogfish, bring them in Deadmans Island; too rough out there. He get oil. Boil them in great big kettle on Deadmans Island, make oil; sell sawmill. That's what Portugese Joe first do."

.....

KHAHTSAHLANO,
AUGUST JACK.

May 31, 1934.

Conversation with August Jack Khahtsahlano:
Major Matthews: "What does Sasamat mean?"

The Spaniards who were here before Vancouver say that the Indians called Burrard Inlet Sasamat."

Conversation with August Jack Khahtsahlano, "Early Vancouver",
Vol. 3, p.4.

31st May, 1934.

SASAMAT

Major Matthews: What does Sasamat mean?
The Spaniards who were here before Captain
Vancouver say that the Indians called the place "Sasamat."

August Jack: "That must be down towards
Indian River. Don't know what it means; don't think it has
anything to do with Tsa-atalum, that's out Point Grey, means"
(shrugging shoulders) "chill place. Tsa-tsa-alum out Point
Grey, not Squamish language; don't know what Sasamat means,
not same language. We never finished the place names up the
Inlet. I give you some more now, all I can think of just now."

Chul-whah-ulch: Bidwell Bay, same name as Coal Harbor.

Taa-tum-sun: Don't know exactly where, but up by Port
Moody, east of Barnet. Don't know
meaning.

Tum-ta-mayh-tun: Belcarra, means land.

Spuc-ka-naah: Little White Rock on the point just where
you pass mill (Dollarton). Means 'White
Rock,' same as whitemans call it. (White
Rock Island in middle of channel.)

Thluk-thluk-way-tun: Barnet Mill. Means 'where the bark gets
peeled' in spring.

Slail-wit-tuth: Indian River.

.....

WHOI-WHOI
TAY-HAY
CHAY-THOOS
PAH-PEE-AK
STAIT-WOOK
SUNTZ

INDIAN HOUSES
INDIAN GRAVES
INDIAN FOOD
INDIAN DOGS
WILD DUCKS
STANLEY PARK CATTLE

Vol. 3, p. 7.

Memo of Conversation with August Jack ~~Khaatsahlane~~ (Kitsilano, son of Khay-tulk, and grandson of Chief Khaatsa-lah-nogh of Chaythoos) at City Hall, Jan. 12, 1934.

August Jack (son of Supplejack, or Khay-tulk) was born under the present Burrard Street Bridge, the then Indian village of Snaug, and says he is now 59. (Actually 57. See baptismal certificate, Pho. P. 42, Pho. N. 76. See also 'Early Vancouver', Vol. 2.)

Query: How many families were living at Whoi-Whoi in Stanley Park when you were a boy? (about 1881-86.)

August Jack: (After reflecting) "There were eleven families. That's a long time ago. There was old 'Chunth' in one house, then there was Ce-yowqlwa-lia in the next house, and Ahtsulk was in the next; then there were eight families more; there must have been more than 100 Indians all told living in the four houses. These man's names have no meaning; just names. I forget all the family names; it's such a long time ago."

(A potlatch was held at Whoi-Whoi in 1885. There is mention of it in the minutes of the City Council proceedings about 1887 where the medical health officer recommends the destruction of the houses on account of small pox. Rev. C. M. Tate says the houses were removed when the Park Driveway was cut. See 'Early Vancouver', Vol. 2, p. 22.)

Query: How old were those Indian houses?

August Jack: "Oh, very old; there long before me. You know the Lumberman's Arch in Stanley Park. Well, the big house was about 200 feet long, and sixty feet side, and it stood right square in front of Lumberman's Arch at the foot of the trail from the Japanese Monument. That was the 'real' pow-wow house. The name of it was ~~STAH-HAY~~, no meaning; just name, and six families lived in it.

WHOI-WHOI
VillageAHKA-CHUA
LakeCHAYTHOOS
Village

FIRST NARROWS, STANLEY PARK
A painting in oil by August Jack Khahtsahlano, 15th January, 1938.

DESCRIPTIONTHE SQUAMISH VILLAGE OF WHOI-WHOI, (meaning "masks"):

Untold ages past men lived on this clearing; remains were eight feet deep. In 1792, when Capt. Vancouver sailed by, Squamish lived here in huge cedar slab houses, one slope roofs, built with stone hammers and chisels. Circa 1870, these were demolished, and "King George men" peak roof cottages, with peak roofs, glass windows, some with floors, erected with sawn boards. Due to smallpox these, in turn, were demolished in 1889, shortly after the "Park Road" was made around Stanley Park.

TAY-HAY, the communal "manor", (no meaning):

"Lumberman's Arch" stands on the ancient site, the exact former location of "Tay-hay." They were the most accomplished native carpenters in North America; a kindly, generous, God-fearing people with a clear conception of the fundamentals of life.

AHKA-CHUA, the creek and lake, (meaning "small lake", i.e., Beaver Lake.) "I paint it for you" responded August Jack Khahtsahlano, Squamish, age over sixty, six feet tall, son of Haytulk, or "Supplejack", and grandson of Chief Haatsahlano--no English name. He cannot read or write. This painting is from memory fifty years after, and, remarkably, is his own first unaided attempt at drawing; without advice, tuition, or model; the conception and creation of an untrained hand of a practical and lovable Indian of brilliant mind.

Here lived, loved and laughed, in comfort and in plenty, our good friends the Squamish, before the "whitemans" came. Then one summer's day, 1792, Capt. Vancouver sailed by. Those along the strand gazed in wonder; others, in canoes, pushed off to welcome, to escort, to honor with clouds of white down feathers floating above and about him as he passed inwards.

CHAY-THOOS, the clearing, (meaning "high bank"). Prospect Point.

On this small prehistoric clearing there stood a stone tool split, thick cedar slab, one slope roof, nailless Indian house occupied by Chief Haatsalanogh, from whom Kitsilano takes its name. The "hut" is shown on Royal Engineer field survey notes, Mar. 1863. Circa 1870, his son Haytulk, or "Supplejack", demolished it, and, on exact site, replaced it with cottage, here depicted, of sawn boards from Hastings Sawmill. This, in turn, was demolished when, in 1888, the "Park Road" passed through it.

HAYTULK'S TOMB:

Here, beside Haytulk's remains lying in a canoe inside his wooden tomb on posts, Mayor Oppenheimer opened, 1888, and Stanley dedicated, 1889, the Park.

J. S. Matthews,
City Archivist.

15th January, 1938.

"Then, to the west of it, was a smaller house, about 30 feet front and 16 feet deep with a sort of little kitchen at the back; I think two families lived in that.

"Then to the west again was a smaller house, about 24 by 16 feet deep; one family lived in that, and on the extreme west was another pow-wow house -- it was measured once -- and I think the measurement was 94 feet front by about 40 feet deep; the front was about 20 feet high; the back was about 12 feet. Here two families lived. All these houses stood in a row above the beach, facing the water; all were of cedar slabs and big posts; all built by the Indians long ago."

(Note: The picture, "Before the Pale Face Came" (illustrated by John Innes, prepared by J. S. Matthews) was hanging on the wall as we conversed. It records the Indian place names of Burrard Inlet and English Bay.) See Map P. 10, N. 18.

"That's not right," said August Jack, pointing to the hut. "That roof got two slopes, Squamish Indian hut only one slope, from front to back, and the posts are always outside, and--" (pointing to roof beams) "--the top part stick out; see the ends of the timbers, so." (Drawing with pencil on piece of paper.) "The door always in the end, one at each end of house, right in corner under highest part of roof, not in the middle of end. Hole for smoke? No hole for smoke; just poke up with stick and slide boards off hole in roof, not like northern Indian House. Light? No windows, but holes in side along front of house; not very big holes, not very many, in big pow-wow house (200 feet by 60 feet) perhaps, maybe, four; no glass for window; just cover hole with something when no light wanted or to keep out wind.

"The side and all the walls just cedar slabs on side; cedar slabs on roof; the beams stick out all round just under roof."

Query: How about posts for support of sides?

August Jack: "Just same as ends, only smaller. Cedar slabs dropped in between posts, and posts fastened together with little cedar boughs twisted together. Posts onlyttied in two or three places up and down; windows, might be four windows in the 200-feet "Tah-hay"; they don't put in much (for light). No holes to shoot bow and arrow through at enemy; use windows; when they make light, just open it; they had something to cover window over when want to. Yes; the floor was earth."

Query: "Any totem poles?"

August Jack: "No, not outside, but might be carved on post inside house."

Query: Any canoes?

August Jack: "Yes, on beach, lots canoes; some man got three, some man two, bigger canoe, smaller canoe. Squamish canoe like this shape." (See diagram.)

Query: Any dogs?

August Jack: "Oh yes, lots dogs, Indian dogs, not white-mans dogs."

Query: What about water? There's no creek at Whoi-Whoi.

August Jack: "No creek there; have well; Indian dig him; about six feet deep; use cedar board bucket."

Query: What about graveyard?

August Jack: "Little graveyard. You know where totem poles have been put near Lumberman's Arch? Well, go up little trail from Whoi-Whoi, little trail behind those poles; peoples buried there; may be 100 feet from poles; long before my time. They were getting scattered; people getting scattered. (Not intelligible, but no time to interrupt to get explanation, but see W. A. Grafton narrative re burials in boxes and canoes at Chaythoos, Stanley Park. A. J. probably meant "bones getting scattered.") So they got one of the men and bury them there. They had a little small pox before the white man came. There's been two or three small pox came to Squamish peoples. When? Couldn't say; that's a long time. They had that small pox, and the big fire in Squamish. (Presumably he means about the same time.) What did the fire do? Oh, just burn the country. How did it start? It started with thunder; that was the only punishment the Indians got; the Squamish peoples."

Query: Was there an Indian trail from Whoi-Whoi (Lumberman's Arch) to Paapeak (Brockton Point)?

August Jack: "I don't think so; poor one if there was; don't remember one; no need for one up that way. But there was a good trail to Chaythoos (end of pipe line road) about that wide (extending hands apart about three feet.) No Indian can go along beach when the tide is in, so Indian make little trail from Chaythoos to Whoi-Whoi; they follow that trail when they build the Stanley Park Road around the park; then another trail cut through to Chulwahulsh (Lost Lagoon), and then along to Puckhale, (C. P. R. Station) then to Lucklucky, (Carrall Street) Kunkumleg, (Hastings Sawmill) Chetchailmun, (B. C. Sugar Refinery) and Huphapai (Cedar Cove). How wide? Just little trail; just enough one man to go past; no tools make

trail, just break with hands, break bushes. Deer, bear, all use the same trail.

"When they make Stanley Park road we was eating in our house. Some one make noise outside; chop our house. We was inside this house (at Chaythoos) when the surveyors come along, and they chop the corner of our house (indignantly) when we was eating inside. We all get up go out see what was the matter. My sister Louise, she was the only one talk a little English; she goes out ask whiteman what he's doing that for. The man say, "We're surveying the road." My sister ask him, "Whose road? Is it whiteman's?" Whiteman says, "Someday you'll find good road around, it's going around. (A. J. makes circular motion with hand.) Of course, whiteman did not say park; they did not call it park then.

CHIEF KHAATSA-LAH-NOUGH'S HOME.

"Our house beside a little creek at Chaythoos, you know end of pipe line road; just where you start to go up hill to Suntz."

Query: I thought Suntz was at the bottom of Prospect Point, a rock on the beach by the lighthouse.

August Jack: "Yes, that's right, but Suntz is all the way up the hill, too; up top too; all Suntz. (Motioning from bottom upwards with hand.) Our house about 8 feet from creek; little slope from house to creek; creek on east side of our house; our house about 30 feet from slope of bank; near beach; when they cut roadway they go right through our house; my father's, Supplejack's, grave, (It was beside this grave that the dedication of Stanley Park by Lord Stanley took place; the procession stopped there.) was about one hundred and forty feet west of house; our house little house in front facing water; big long pow-wow house behind; both made of cedar slabs; been there long, long time; long before my time.

"Only two places on First Narrows (south side); just Whoi-Whoi and Chaythoos." (See "Early Vancouver", Vol. 2, 1932.)

Query: August, there's a man lives up in Mt. Pleasant -- Mr. Scates. He says he come Vancouver long, long time. His mother live Gastown. He say his mother want vegetables. He say, "Mother, I go get some." He take canoe, go some place near Prospect Point, climb hill to Indian garden, try steal potatoes, carrots; have sack on shoulder. He meet Khay-tulk coming down trail, black hair all hang down over shoulder, wear black hat. Khay-tulk say, "Where you going?" and look hard. Boy frightened and say "Nowhere." Where was that Indian garden?

August Jack: "Close by our house, little garden just beside it, on west side."

Query: Well, before whitemans come, what vegetables grow? What sort of garden Indian have?

August Jack: "Oh, little garden; just clear space before whiteman come. I never see, but I think they have it (ground) ready like; then when the whitemans come Indians just put in potatoes, turnips.

STANLEY PARK COWS

"Khay-tulk, my father, bought one cow; then the cow had a little one; it was a bull; then they got lots. We had 12 cows running around, and 8 pigs. (See 'Early Vancouver', Vol. 2, 1932, page 273.) They were running loose around Stanley Park when they got road put up (built). When we had them cows we bought our horses, two of them; they had one horse use it for racing New Westminster on Dominion Day. We lost half the cattle; some peoples kill."

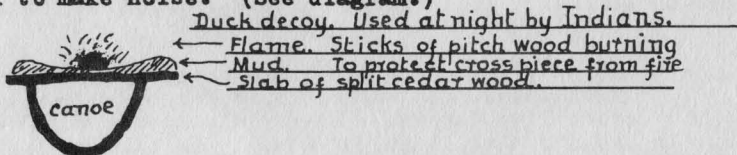
SECOND BEACH (STAITWOUK)

Query: Did you ever hear of whites camping long, long time ago at Second Beach? (See Joe Sievwright, Cariboo miner and companions, 1858, 'Early Vancouver', Vol. 3.)

August Jack: "No. Never hear white camping at Second Beach my time. Indians living there; just come there to camp; kill ducks, take canoe away from storm in English Bay over to Chulwinkish (Lost Lagoon); kill ducks night time; that's how they kill them; ducks don't fly when they got fire in canoe; they come close; get out in canoe spear ducks, and Indian use spear. At that time hard to get ducks with bow and arrow; that's (spearing) the easiest way they can get them. When they got fire in canoe, ducks come close; then Indian use spear."

Query: Didn't the fire burn the canoe?

August Jack: "They get cedar board (split cedar); they pile the mud on top of that so as would not burn canoe, then sticks, all pitch sticks; pitch burns quiet; no spark to make noise. (See diagram.)



Query: When you were a little boy, what did you used to live on? Beef? Pork?

August Jack: "No, no beef. We used ducks, deer, fish, clams, anything that's going around that's good to eat for Squamish people; no beef, no pig."

Query: What about elk?

August Jack: "Well, there's always elk going around here. Where? Oh, out Point Grey, around Eyalmouth (Jericho); anywhere where there's swamp; they go around just like horses only they got horns."

Query: Did the Indians go by trail to New Westminster; over to Fraser River way?

August Jack: "They go canoe; winter or summer; not always winter. Westminster not only place they want to visit; if just Westminster they go trail; they got trail from Maxie's (Hastings) before the whitemans came. They got trail from Port Moody to Fraser. But in canoe, may be two, three, may be four men, everybody in canoe paddle, it go around quick; visit lot of places, not just Westminster."

He promised to come in again, and we went out to have a cup of coffee and cakes while awaiting his wife, Swanamia, who has never had her photo taken; a very pretty, demure Indian lady; I repeat, Indian lady. (Addenda, 1949: Nor was it ever taken, save by subterfuge. Port. P. 657, N. 270, was taken with a flash bulb at Kitsilano High School in 1943.)

SEYMOUR CREEK INDIAN RESERVESTONE HAMMERSTONE KNIFEELK

Vol. 3, p. 11

Memorandum of conversation with August Jack Khaatsahlano, Sept. 27, 1934.

SEYMOUR CREEK INDIAN RESERVE

Query: What's this photo? (showing him Out. P. 92, N. 92)

August Jack: "That's the old Seymour Reserve, lots canoes.

The big house belong to Chief George, chief of Seymour Creek; the next house Policeman Tom. Chief George's Indian name Tho-lah-kun (spelt as nearly as is possible to do in English); he old man then, (about 1890 or earlier), may be 90 or more. He and his wife drowned out of canoe in Seymour Creek; their bodies found next day, about 1891. Him great big man; his feet about that wide (showing how wide, about six inches with hands apart). In winter he go over to Maxie's (Hastings, B. C.), go Westminster. He put on mocassins, go about 100 yards (along Douglas Road), tear them off, and go barefoot. Never use shoes."

Query: Why barefoot in winter?

August Jack: "Feet slip." (i. e., on wet corduroy road.)

See also re Capilano Joe, "Early Vancouver", Vol. 3, p. 95, ¶41.

Query: This -- (showing heavy stone hammer presented by W. A. Grafton) -- was found near the corner of Cambie Street and 63rd Avenue, away from North Arm, Fraser River, a mile or more, and deep down under big cedar tree root, eighteen inches down. (See W. A. Grafton story, p.) What does it mean?

August Jack: "You see this hollow in middle? That's where they make canoe. (See Chilaminst, "Early Vancouver", Vol. 2, p. 48). Use it for hammer, pound chisel, make canoe. Indian mans take ten year (to shape stone hammer.) Man makes those stone hammer, rich man; he got ten northern goat skin, peoples give him one canoe, big canoe, for one of these (stone hammer or pestle.) Not all mans make them; only one people, one tribe make them, all Squamish; may be one Squamish reserve; one Squamish (band) make canoe, one stone hammer, another Squamish do hunting or trapping; they trade; skin, stone hammer, canoe, meat, berry, all same white man trade he's things." (See also "Early Vancouver", Vol. 2, p. 128)

Query: This found same place. (Cambio Street and 63rd.)
What for?

August Jack: "That is a knife, I think, may be for spear,
but I think knife, (wields one end as though
cutting meat) only point sharp." (Holding other end in palm
under thumb.)

stone hammer

stone knife

weight: $3\frac{3}{4}$ lbs.
height: $7\frac{1}{8}$ inches
width: $4\frac{1}{4}$ inches



length: 6 inches

Query: Did Indian use deer horn for wedge to split cedar?
(See "Early Vancouver", Vol. 2, p. 135, Rev. C. M.
Tate.)

August Jack: "No. Use big wedge yew wood, long sharp
wedge, pound with stone hammer, split cedar,
great long slab cedar."

ELK

As A. J. K. was leaving the office, he picked up and examined an old, rusty British Army rifle, Brunswick model, about three-quarter inch bore. (Rifle of Thos. Deasy, from Queen Charlotte Island.) Then he handled it and said: "You know Capilano Joe. (Chief Joe Capilano, who visited King Edward 7th). Joe tell me about 1904 or 1905 his father told him that, about forty years back from then, there was a heavy snow, and he shot thirteen elk, all one time, over False Creek; ship them (carcasses) Victoria for meat." (See Elk, "Early Vancouver", Vol. 1, 2, and 3.)

INDIANS. NUMBER BEFORE WHITEMAN CAMEE-YAL-MOUGHSNAUCAY-YUL-SHUNSTAIT-WOUKCHAY-THOOSWHOI-WHOIHOMULCHESUNUSTLAWNCHAY-CHIL-WUKKUM-KUM-LYEMUSQUEAMSPOTLATCHESCHAN-NAL-SETTEE-WHO-QWUAM-KEEWHALESSWIS-PUS-TAH-KWIN-ACEVol. 3, p. 13A

Memorandum of conversation with August Jack Khahtsahlano,
November 23, 1934.

Query: How many Indians do you suppose lived around
Burrard Inlet and English Bay before the white-
mans came?

INDIANS, number before whiteman came

August Jack: (exaggerating) "About a million! There was
a settlement at E-yal-mough (Jericho),
another at Snauc (Burrard Bridge), at Ay-yul-shun (English Bay
Beach), at Stait-wouk (Second Beach), at Chay-thoos (Prospect
Point), at Whoi-Whoi (Lumberman's Arch), at Homulcheson
(Capilano), at Ustlawn (North Vancouver), at Chay-chil-wuk
(Seymour Creek) -- there was nothing at Lynn Creek -- and more
settlements up the inlet besides the one at Kum-kum-lye (Hast-
ings Sawmill)."

MUSQUEAMS

Query: How is it that the Musqueams claim that English
Bay and Burrard Inlet is their territory and that
it did not belong to the Squamish? All the names for the places
on English Bay and Burrard Inlet are Squamish names, but the
Musqueams say that the Squamish did not live down here until
the Hastings Sawmill started, and that gave them work.

August Jack: (smiling) "Musqueam's got no claim. They
claim Snauc, but they've got no rights.
They not build a house there; Squamish build house there. Mus-
queams just come round from North Arm to fish on the sandbar
(Granville Island) and up False Creek, and then they go away
again, but Squamish build house."

POTLATCHES

"Jericho Charlie (Chan-nal-set), my step-father, he build
big house, thousand feet long, cedar slab sides, cedar shake
roof, out at E-yal-mough, he hold big potlatch, great big pot-

**PROSPECT POINT,
FIRST NARROWS, 1889**



No Squamish name applied to Prospect Point. The First Narrows entrance was wide, and had no geographical significance to the native in a dugout canoe. But, on the shore at its foot, beside the present lighthouse, was a small rock with a small fir tree growing from the top. Squamish legend was that the rock was a woman, Siwash Rock's wife, Sahunz, or Sunz, and the tree was her hair. She had been washing it in the sea, but, as punishment for some impropriety, the Squamish gods turned her into stone. Vandals chopped the small tree down. The historic Hudson's Bay side-wheeler, "BEAVER" is ashore, 1889.

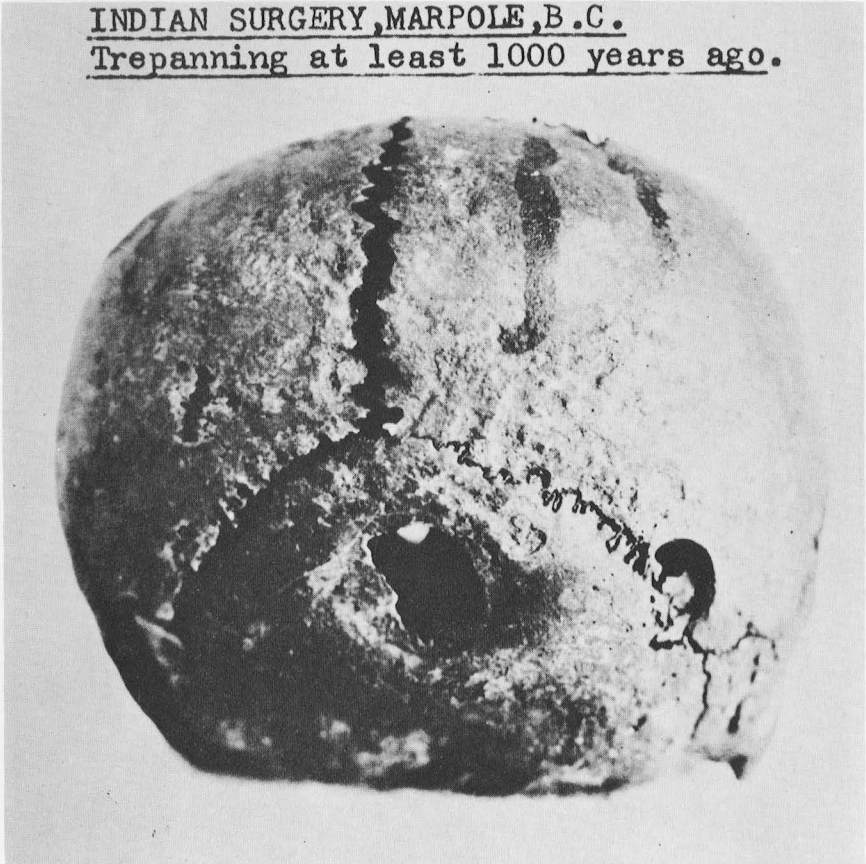
SAHUNZ OR SUNZ, BELOW PROSPECT POINT,
FIRST NARROWS, 1937



A few yards from the lighthouse below Prospect Point, at the foot of the steps from the top of the point. According to August Jack Khaahsahlano conversation 12 Sept. 1940 "She is not Siwash Rock's second wife; he did not have two wives. Siwash Rock's wife is right beside him — about eighty feet away. Sunz was punished, too, like Siwash Rock, and Chit-chul, at Point Grey. She was washing her hair; that little tree on top is her hair. She had evil in her heart, too, and was turned into stone for punishment. But Yahmas, or Tim Moody, last Indian with flat forehead, said Sunz is a woman's name, a kneeling woman, and is Siwash Rock's second wife, and Andy Paul says the same. See "Early Vancouver" Vol. 2, page 21.

INDIAN SURGERY, ERBURN MIDDEN, AT LEAST 1,000 YEARS AGO

INDIAN SURGERY, MARPOLE, B.C.
Trepanning at least 1000 years ago.



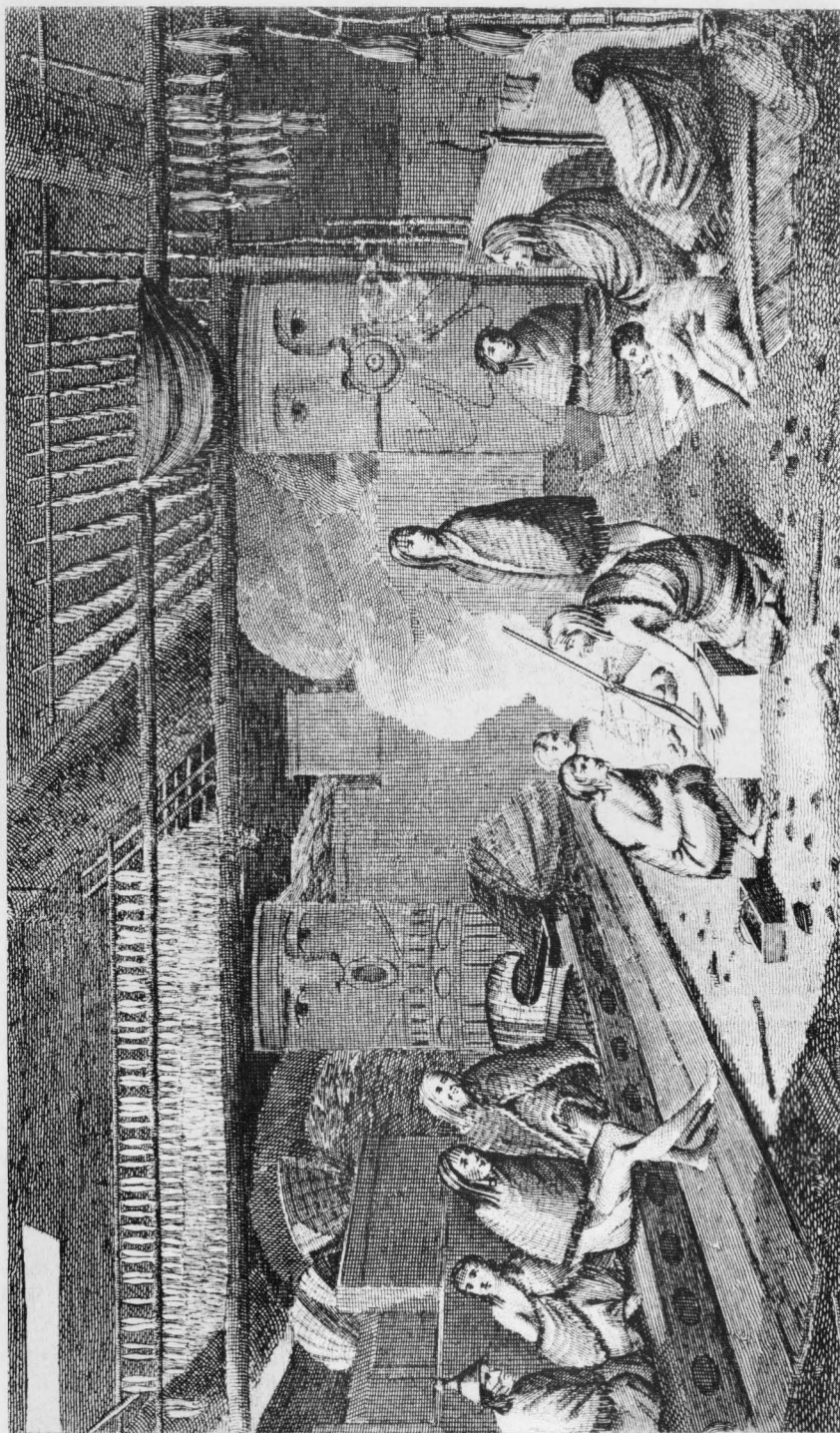
This ancient skull was recovered from an irregular trench in the trees, about six feet deep and thirty feet long; earth without sand, or even small stones, an ancient refuse heap. The location was a few feet from the edge of a cliff twenty-five feet high, at the foot of which were the B.C. Electric interurban tracks, and about the foot of Cartier Street, east of Granville Street.

It proves that centuries ago, the mouth of the North Arm, Fraser River, was at least three miles east of its present position, as a large village would obtain their shell food from a nearby beach.

This skull shows two tumor operations, both performed with stone implements; in the first, the bone grew, showing the patient lived, in the second, the bone did not alter, indicating death.

CITY ARCHIVES/JSM.

HABITATION AT NOOTKA



latch, that before my time. That house could be there yet, but the gun boats come and take it away, load all the timber on the gun boat. Chen-nal-set, he was working, he was away, working for old Jerry Rogers, freighting big canoe, hay and supplies from Hastings Sawmill to Jericho; gun boat just come, anchor, load lumber on gun boat, and take it away. Chen-nal-set and Tee-who-quuam-kee and two other Indians give the big potlatch at Jericho.

"Then they hold potlatch at Stait-wouk (Second Beach); Qual-kin give that potlatch, and there was another potlatch, a great big one, at A-yul-shun (English Bay Beach). My grandfather, Chief Khaat-sah-lah-nogh, he gave one potlatch at Chay-thoos, and after that another one at Whoi-Whoi.

WHALES

"Peter Smith, white man, used to live at Brockton Point, and made a living spearing whales. He used to catch them off Bowen Island, and take them to Swis-pus-tah-kwin-ase (Worlcombe Island), Westminster and Victoria. When the white man come, he did the same as Indians had done before. When white man go to Bowen Island he find lots whale bone lying on the beach, and call it "Bone Island"."

SALMON, DUCK
SQUAMISH TRIBE
SQUAMISH TERRITORY
SECHELTS
KEE-AP--KE-LA-NOGH

Vol. 3, p. 14

Memorandum of conversation with August Jack Khahtsahlano, on a special all-day trip from Vancouver to Squamish on the Union Steamship "Capilano" for the purpose of having him point out location of Indian places of interest. November 28th, 1934.

Query: Why did the Squamish make their home at a point like Squamish? Squamish is not as nice a place as Whoi-Whoi, Staitwouk, or Kyalmo; anywhere on English Bay or Burrard Inlet?

August Jack: "Squamish their home; lots salmon, deer, beaver. In the summer time they go down English Bay and Burrard Inlet to get small fish, smelts, her-ring, colichans, and dry them, and get clams, get berries; lots summer food down Burrard Inlet. Duck easier to get at English Bay than Squamish. Indian catch duck at night, spear them; go out in canoe; put cedar slabs across canoe, mud on top, then put fire, pitch stick so not make noise when burning (crackle) on top mud; when duck see light of fire in dark, he get curious, come nearer canoe, see what it is. Man in bow have spear on end pole twenty feet long; man in canoe paddle as hard as he can. Canoe for (hunting) duck specially built; very narrow, very swift. Paddler in stern not raise his paddle; keep it in water as much as he can, so as not to scare duck; he make canoe go fast; that's way get near duck at night with fire in canoe.

"When Indian want go somewhere he use different canoe; wider canoe, but to catch duck he use canoe made to go swift.

"When Indian smoke salmon he use hemlock or alder for smoke. Salmon keep about two year if kept in good place, hard as a bone. Soak in water, then eat. If gets damp goes mouldy. But Indian only keep salmon one year; when spring salmon come next year, throw all old salmon away. May be have one hundred salmon when winter come; only ten when spring salmon come again; throw ten away.

"One time, long ago, when I was fishing salmon about five miles out in gulf off Bowen Island, a deer pass me swimming;

don't know where he was going; may be lost his way; guess he drowns.

Query: Was there a principal chief in the Squamish tribe?
When the chiefs of the Squamish tribe met together there must have been a chairman or principal chief.

August Jack: "Not one man big chief; each head of a family supreme in his section; call his friends together decide what to do.

"One time, before my time, Yucklataw Indians come down Point Grey, kill three Indians; six others ran off in trees, and get away. Indian chiefs hold council, decide what best do; whether to get revenge. The chiefs all meet. Somebody say, 'Our good friend has been killed, we go get revenge.' So they all decide to go; ten canoes, twenty men in each canoe.

"It was your Christmas time; lots snow up Yucklataw. When they get near they see smoke coming out of houses, so they hide until it gets dark; then they creep up. They have pitch wood with them, cut up very fine, (and) in bundles; they light bundles and throw on roof. Then they get big stick, lots men, lift ridge pole off house, roof fall in, kill people inside; lots snow; peoples inside could not get out, only one outlet out of house, kill them as they come out, kill eighty or ninety; only one man escape; he creep into snow and hide; they miss him. Then Squamish come back."

SQUAMISH TERRITORY

According to Khaatsahlano, the boundary of the territory of the Squamish people extended over the entire area of Howe Sound and Burrard Inlet. On the west, their territory commenced near the point known as Gibson's Landing; to the north of Gibson's lived the Sechelts, in whose language the Squamish could not easily converse.

The Squamish Country extended sixty miles up the Squamish River to the Shovel Nose Indian Reserve (Spring Salmon Creek). Eastwards it included all English Bay, and Burrard Inlet up to Indian River and Port Moody. Khaatsahlano says its southern extremity ended at the tip of Point Grey (Chit-chil-a-yuk), but others say at Bahley, just west of Musqueam. The probability is that Khaatsahlano is correct.

August Khaatsahlano does not read nor write. He complains that the speech and pronunciation of the present-day Indian is affected by speaking constantly in English, and says "Andy Paull (Qéitchetahl) spoils things." Mr. Paull uses the English language constantly and is fluent. Khaatsahlano, being older by perhaps 20 years, and habitually speaks in the Indian tongue excepting when talking to white men.

He says, "Capilano whitemans word; not Squamish; no "cap"

in Squamish; whitemans say "cap"-ilano. Indian word "Kee-ap"; i. e., Kee-ap-ee-la-nogh.

"Squamish peoples not wear feather hat like prairie Indian; just band for hat; like hat band inside whitemans hat; made of buckskin, may be one feather in band, at front or back; generally front; pull band down over head; keep hair in place."

Conversation with August Jack Khahtsahlano, "Early Vancouver", Vol. 3, p. 15K (back of page).

1934.

SKO-MISH-OATH.

"It is the name of the country, or territory of the Squamish Indian peoples, and includes all Howe Sound and Burrard Inlet, (includes English Bay) from Staw-ki-yah, a creek west of Gibson's Landing to the tip of Point Grey; all the land in between belongs to the Squamish".

NOTE:

Other authorities (Indian) say to Mahly, just west of Musqueam, and that Mahly was Musqueam territory "leased" to their friends the Squamish; Khahtsahlano thinks Point Grey was the territorial boundary; Ayatak, (see "Early Vancouver", Vol. 2, p. 7 and 8) says False Creek and English Bay belonged to Musqueams, and adds "Squamish and Musqueams, also Sechelt, always good friends". On the west, Staw-ki-yah, near Roberts Creek, was the boundary beyond which Khahtsahlano says "Squamish must not go". Skomishoath included Port Moody, and Indian River, and extended many miles up the Squamish River.

J. S. M.

.....

"Early Vancouver", Vol. 3, p. 345.

INDIAN BURIAL GROUNDS.

Some of the Indians burial grounds, before the whiteman came, near

Vancouver, were:

Deadmens Island in Coal Harbor.

See Early Vancouver, Joseph Morton narrative, etc. Hill-Tout, etc.

Foot of Howe St., False Creek.

A tiny low island covered with a bit of grass and with a tree or two on it, was known as "Smamchuze," (see Jim Franks, p.47, "Early Vancouver", Vol. 2).

Two bare rocks off Point Atkinson.

See pp.57-58 "Early Vancouver", Vol. 2.

Defence Island, near Squamish

Stanley Park. Chaythoos, near Prospect Point. Whoi-Whoi.

See "Early Vancouver", Vol. 2 and 3. In First Narrows: see "Early Vancouver".

POTLATCHESINDIAN DANCESDEER AND ELKCANOES
-----Vol. 3, page 15-A

Memorandum of conversation with August Jack Khahtsahlano,
February 2, 1935.

POTLATCHES

Query: What did the Indians use to "make a potlatch"
before the Whitemans came?

August Jack: "Blankets. The Squamish women made the blankets, Indian blankets. After the whitemans come they get other things. About one hundred guns, two thousand whitemans blankets, and thirty canoes, 'make a potlatch'."

(Note: Prof. Hill-Tout records that Jonathan Miller told him that at one great potlatch held at Whoi-Whoi, there were about ten thousand Indians present.)

Query: What do you think about the banning by law of the potlatch? Don't you think that if the whiteman had emulated the noble spirit of the potlatch instead of interdicting it, it would have been more creditable? What a spectacle it would be to see a rich citizen of Vancouver on top of an elevated platform in Stanley Park, casting down to the crowd below the worldly riches it had taken him a lifetime to acquire! Did you have debauchery? Were there intoxicants before the whitemans came?

August Jack: "No whisky before whitemans. Whitemans come; he bring booze; spoil everything.
(After pause) Chinnalsut (Jericho Charlie) and Towhimqwhamkee (Jack) club together give big potlatch that time at Jericho.

INDIAN DANCES

"When Indians were dancing at potlatches, they danced by themselves; they did not hug a woman like the whitemans do. Hug woman no good. I never do it. Dance by myself. Only three Squamish men now dance by themselves; nobody else. Just Chief Matthias (Capilano), and myself. All rest dance with

woman like whitemans; (making grimace and hugging motion to illustrate) Indian girls now paint faces like white womans, rouge lips, pluck eyebrows and make curve (arched eyebrows), put stuff on eyelids, high heels about four inches, long skirts down to ground; then they sweat, and -- (drawing fingers down cheek) -- paint run all down face. Don't like. No good. No good hug womans. Indian paint not run off cheek like whitemans face paint."

DEER AND ELK

Query: Didn't you tell me that Old Man Capilano (about 1860) shot thirteen elk on the shores of False Creek after a big snow storm? (Vancouver has just experienced one of the deepest falls of snow in her history, January, 1935.)

August Jack: "Yes. I remember out Jericho beach, used to kill deer with a pike-pole. Snow so deep, deer come down to beach. When the tide go out they eat the kelp and sea grass. Jericho Charlie (Chinnalsut) come along in a boat; deer get frightened, can't go in snow, snow too deep, so deer strike out into the water. Go after them and kill them with a pike-pole from the boat.

"Early Vancouver", Vol. 3, p.15A. August Jack Khahtsahlano.

CANOE

"Indian name for canoe 'snaqaith'". 2nd February, 1935.

INDIAN HOUSES. MATS. COOKING. SOAPVENISONINDIAN PLATESHAIR CUTTINGCLOTHINGLAST POTLATCHFIRST POLICEMANFIRST CUSTOMS OFFICERDEATH DANCEINDIAN MEDICINE MEN

Vol. 3, p. 15-B

Memorandum of conversation with August Jack Khahtsahlano,
March 15th, 1935.

INDIAN HOUSES. MATS. COOKING. SOAP

Query: How did the Indians eat their meals before the
whitemans came? They couldn't eat outside on a
wet day.

August Jack: "Inside house, on mat. No wooden floor,
just earth, then put a mat on earth to keep
the dirt away, and then another mat on top."

Query: Why two mats?

August Jack: "The thin mat goes over the heavier one;
thin mat easier to clean, to wash; oh, may
be a yard and a half square. See why they have two mats;
ground might be a little dry; that's why; the bottom one keeps
the dust down; may be little kids move; he make dust; so they
have two mats.

"Table? No table. They don't use chairs; they got little
blocks; cut them with slate chisel; little blocks about sixteen
or eighteen inches long by ten inches high; sit on them.

VENISON

"They roast deer meat by fire inside house. Take sharp
stick; sometimes split stick (make a prong), sometimes not
split it; then put meat between stick; put stick in ground close
to fire, and cook meat very carefully; roast it. If they want
to boil meat they get certain kind of rocks, and they, they got,
like, -- you know how they feed pigs? (Trough interjected.) Yes,
that's it, trough; cedar trough; they put hot rocks or stones
in water, and boil meat.

INDIAN PLATES

"They got plates; they make plates themselves; big fellows;
three feet long; and they put meat on the wooden plate, and put

plate on mat on floor; then Indian family sit all around; and vegetables on big plate, too. They not put their fingers in it; have little stone knife; cut 'em (meat). Now, s'pose one family may be five or six; then may be plate five feet long; all sit around and eat off the one big plate; or they got spoon; you know mountain goat's horn spoon; well, they use that; they use big spoon (ladle) to lift vegetables out of hot water; put on big plate; use big spoon to dip from trough; then put vegetables on big plate; then each man have little spoon.

Query: How about drinking?

August Jack: "Drink? They got cups; not regular white-mans cups, but cups made out of alder dug deep, and a little handle on them." (A sort of wooden dipper.)

Query: How did Indians wash themselves? They had no whitemans soap.

August Jack: "They use little white berry; grows on bush, so high, (holding hand about three feet from ground), lots in (Stanley) Park, lots in Kitsilano, grow in little clusters of white berries; they take them, rub over buckskin, and make clean; no foam, not much anyway. You take four or five of those berries, and rub in your hand (crush between palms) then go in water, and your hand quite clean. You can't wash buckskin in water. Collect lots white berries, put in damp moss; they keep till next year."

INDIAN HAIR CUTTING

Query: How did Indians cut their hair?

August Jack: "Sharp stone knife, sharp as glass. You see, there two kinds of slate rock; soft slate rock, and hard slate rock. Indian get hard slate; make him sharp, cut hair. Indian wear hair so it just nearly touch shoulder. Have leather band about two inches wide of buckskin, with two or three feathers in front, go around forehead and back of head to hold hair in place."

INDIAN CLOTHING

Query: Did Indians wear underclothing?

August Jack: "Wool! Wear buckskin pants, buckskin shirt; oh ho, nice and warm; too hot. Soft. In verry cold weather, wrap blanket over shoulders."

THE LAST POTLATCH

"The last real potlatch was before the War -- about 1913, and was held at Quamicham -- a big affair down on the river bank. After that the Government banned them. I was there. (See In. P. 6, N. 8; also In. P. 8, N. 6.)

THE FIRST POLICEMAN AND THE FIRST CUSTOMS OFFICER

"The first policeman I remember was George (Tompkins) Brew. (See F. W. Alexander.) He had an Indian wife, and lived at Brew's Point in Stanley Park -- they call it Brockton Point now. Jonathan Miller was the next constable.

DEATH DANCE

"The Squamish word for funeral is "kumsayp"; the word for dance is "maytha"; the dance and feast come after the funeral; if the funeral is in the morning or afternoon the dance and feast come in the evening of the same day. One time, down at Snaug (Burrard Bridge), before 1915, four or five small Indian children die one after another. I pay for potlatch; nobody's else got any money. Government not allow potlatch like we used to have, so we pay those whose helping, in money. Man who makes coffins get most; man who digs grave next most; girls peels potatoes; everybody gets money; after funeral, then have feast and dance; potlatch."

Query: What's the reason for feast and dance when everyone sad?

August Jack: (apparently annoyed at the stupidity of the question) "Well, may be --(pause). You got to pay help. Whitemans give drinks (whisky) after funeral. Indians don't give drinks; he gives eats; something good."

INDIAN MEDICINE MEN

Query: What is a medicine man, August?

August Jack: "A 'swohmtun' (medicine man) is a doctor; what whitemans calls doctor; makes you well again. A 'suu-wayn' is a fortuneteller, who tells about things that are going to be; they are two different kinds of men, though the whitemans thinks both the same; a suu-wayn tells about things (myths).

"It's like this. When a boy about sixteen, you go out. Stay up in the mountains; jump in the lake, wash yourself, make yourself clean, come out dance about; get warm again. Well, you do that for ten years."

Query: No, surely, not for ten years!?

August Jack: (positively) "Yes, for ten years; then he's a man --(pause) -- in ten years. Ten years, summer and winter."

Query: What does he do for food and shelter?

August Jack: "He get himself his own food from mountains. He got bow and arrow, kill goat; that's what

he use for winter; kill goat, dry it; he makes his little house; he's got goat fur, deer fur, bear fur."

Query: How far up does he go?

August Jack: "Oh, he goes long way up so nobody's see him; nobody go near him; nobody disturb him. And all the time he practicing. He kill things and try to make them alive again; bird; that shows he's a doctor, a good doctor."

Query: What do you mean by "make it 'live again"? Does he kill it first?

August Jack: "Yes, kill it first."

Query: But it can't be quite dead?

August Jack: (reasoning) "Well -- he stone him; must be dead; anything he see in the woods he used stone to kill him; then he dance around it and try and make the thing 'live again. If he makes it 'live he's a doctor (emphasizing the word). Some swohmtun, see, if it's a bruise; they suck that blood out. Sometime mans get hurt in his head; his brain; then swohmtun come; suck blood out with his mouth. See, two different ways. One swohmtun, if that was you hurt-- (pointing) -- he come suck the blood in your bruise; another swohmtun, he just cure sick people (physician). Those fellows stay in the mountains ten years; nobody see them. When he comes home again, he's doctor."

Query: How does he know when to come home?

August Jack: "Well, I was telling you. If he kill something and make it alive again, then he's doctor; he know he cure somebody; he comes home. Swohmtun don't use poison; whitemans doctor use poison. Indian never use poison; use herb, good to eat, good to drink, make you fat, make you feel good. No poison anywhere, 'cept rattlesnake, but he does not belong; he just rattlesnake."

Query: What did you say the Squamish Indians got for the sale of the eight acres of the Kitsilano Indian Reserve used in 1932 for the footings of the Burrard Bridge?

August Jack: "The arbitrators gave \$44,988.58 and the lawyers got \$28,854.40 of it. The lawyers for the City of Vancouver got \$15,145.65, and the Indian costs were \$13,708.85, and then they wanted us to carry it to the Privy Council, but the Indians decided not to; there would have been nothing left at all. I understand that when they buy the four acres for the Seaforth Highlanders drill hall they will pay \$7,500 an acre, or \$30,000 in all, but I hear something that the Indians are to get only \$15,000, but don't know. The Indian agent said that if we did not sell it they would take it anyhow, by expropriation. So our Council voted to sell it."

TAYHAY AT WHOI-WHOIEYALMO (JERICHO)POTLATCHES
-----Vol. 3, p. 15-G

Memorandum of conversation with August Jack Khahtsahlano, in my garden, March 24th, 1935.

TAYHAY AT WHOI-WHOI

Query: Tayhay had a peakless roof; just a lean-to; one side higher than the other; which side was the tallest?

August Jack: "The one nearest the water. All those Indian cottages concealed in the trees. You see, those days, enemy might come; no use showing where you were, so hide house in the trees."

(Note: Captain Vancouver's Journal says they saw no sign of habitations as they passed out of the Narrows.)

August Jack: "Long time afterwards -- after whitemans come -- Indians commence to build houses on the shore where people could see them."

EYALMO (Jericho); POTLATCHES

"The big potlatch at Jericho was before my time; all I know about it is what they tell me, but it was the biggest potlatch of all. Indians come from everywhere -- Lummi, Victoria, Saanich, Nanaimo, Panall (Cooper Island), Chee-waat-held; no Indians from Sechart; they not come to potlatches."

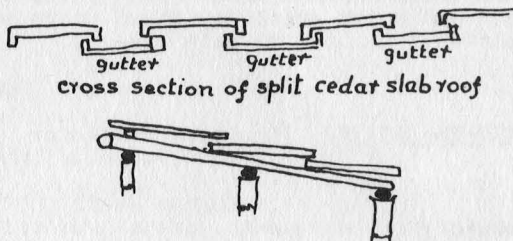
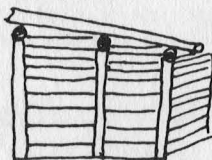
"Four men give it. Chinalset (Jericho Charlie), Tow-hu-quam-kee, Hay-much-tun, and Charl-tun (Old Tom). They have great big building just other side where air station is now; building about three hundred feet long, ninety feet wide, great big beams. At each end three big posts; high; big as a man's body, then three big beams run the entire length of building on top of posts, each beam eighty to ninety feet long, and butted end to end so as to run whole three hundred feet of building one on each side, one down middle. Split cedar slab sides, laid what you call horizontal, laced together with small posts; roof of great big split cedar slabs fitted together like this so as not to let water in; tell you how big they were. Four kids (Indians) use one for canoe after they pull it down. Warship come along one day and take a lot of it away; load on scow and take on

board; don't know what they did with the slabs; to England, may be, may be burn; don't know. But you see the way they build the roof no water can get in.

POTLATCHES

"I'm glad government stopped potlatches. All right in the early days when Indian make his own blankets and no booze, but afterwards whitemans bring booze, and Indian buy blanket. Indian rich those days; poor now.

JERICHO
INDIAN
VILLAGE
of
E-YA-ITMU



TIN-TA-MAYUHKCHIEF KHAATSALANOGHSNAUQ: INDIAN HOUSESINDIAN HOUSE HEATINGINDIAN ORCHARDSPOTLATCH HOUSE

Vol. 3, p.15-H

Conversation with August Jack Khaatsahlano in my garden. Mr. Khaatsahlano came from North Vancouver to pay me a visit; we sat under the trees for three hours and chatted and he had a plate of pudding my wife brought.

Sunday, 19th May, 1935.

TIN-TA-MAYUHK

Major Matthews: "What name did the Squamish give to their land?"

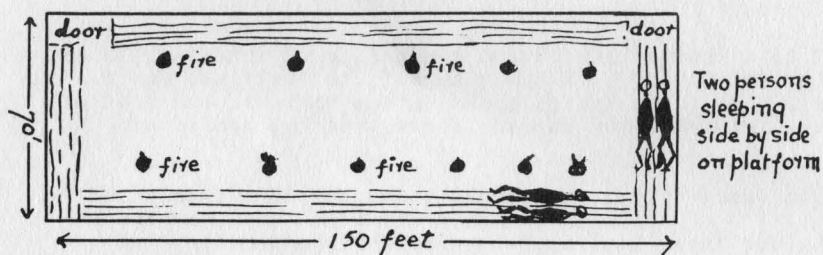
August Jack: "Tin-ta-mayuhk; means 'my country'. Musqueams have a name too, same word, but pronounced differently. People up Lillooet have different name (sounds like Taasch); all mean the same, 'my country'."

CHIEF KHAATSALANOGH Major Matthews: "How tall was Chief Khaatsalanogh?"

August Jack: "Must be big man; look at me. My father, Khay-tulk, six feet two; I am just six feet. My mother tell me about Chief Khaatsalanogh going from Squamish to Pemberton. Pacific Great Eastern train take four hours; mother say Chief Khaatsalanogh take one day; one day from dawn to dark; he start as soon as light, and at dark he's at Pemberton; he go up to Ashlow, then he cuts across about 40 degrees north-east; just go through forest, over mountain, no trail. That will show you what kind of a man he was."

SNAUQ.
INDIAN HOUSES

"The big Indian potlatch house on the Kit-silano Indian Reserve not far from the end of what is Chestnut Street; about 250 yards east; face the "West End". It was about 175 to 200 feet long, about 70 feet wide, and made of cedar slabs. It had a peak roof, very low peak, I think copy whitemans, dirt floor. All around the edge was a bench or platform, about five feet wide; wide enough for two people to sleep side by side on it, but they did not sleep cross-wise to the walls, but longways. (i.e., on the long side of the building they slept east and west; at the ends, north and south.) That bench or platform is called "yi-wus"; just boards, no bed, and raised about 16 inches off the ground, just so you could sit and put your feet on the ground."



TOM-HU-QUAM-KEE'S POTLATCH HOUSE
False Creek Indian Reserve
at the foot of Cedar street; and on the beach
now called Burrard st

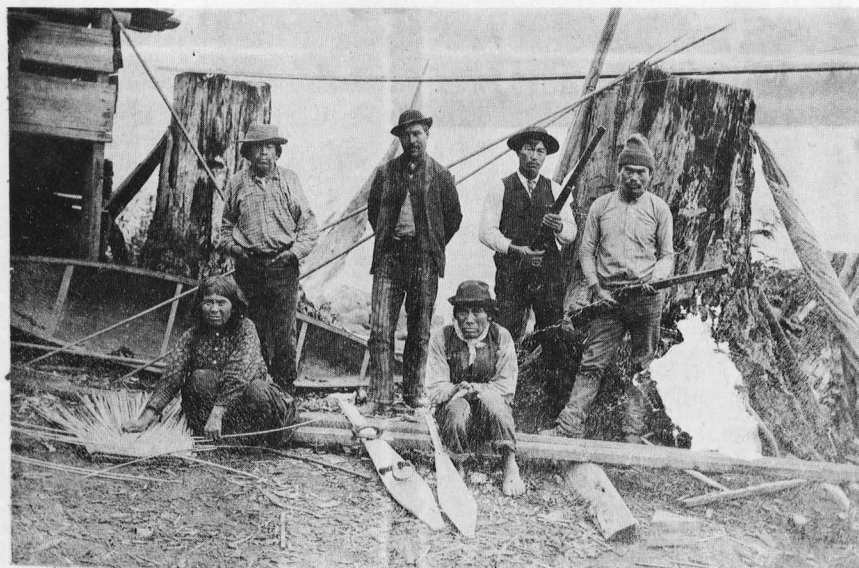
FALSE CREEK INDIAN RESERVE
Indian village of Snauq, August 15, 1891.



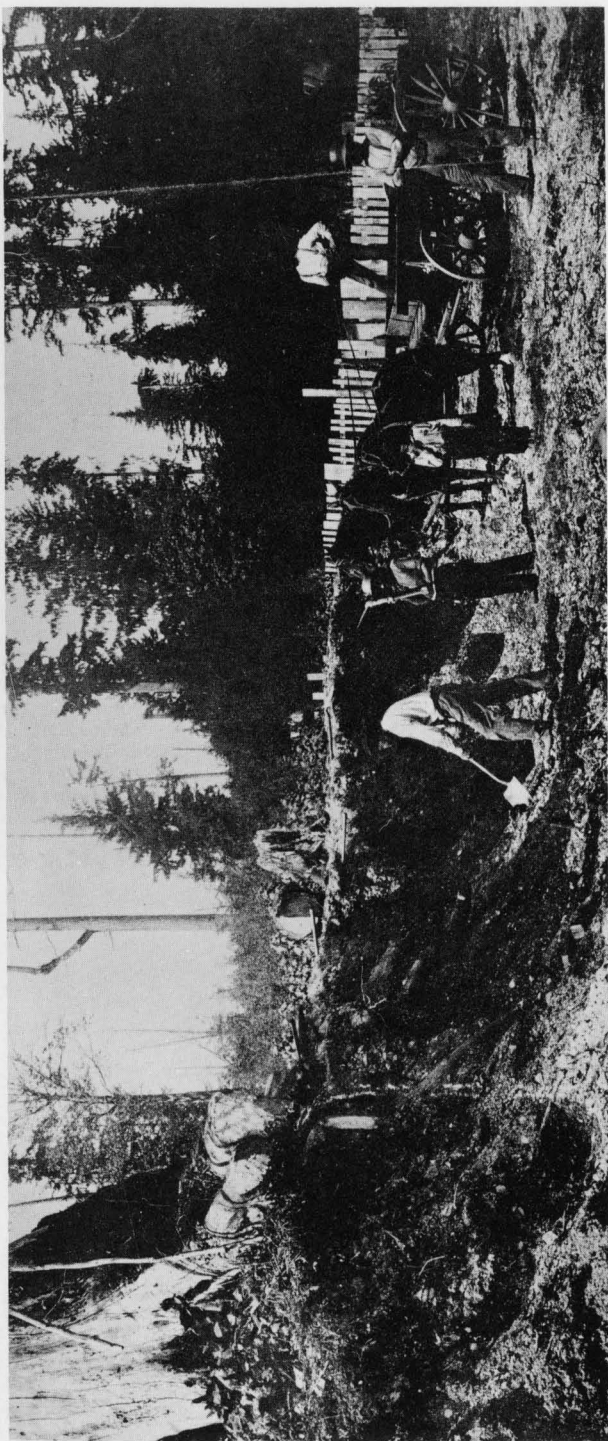
UPPER: The "WEST END", between Thurlow and Broughton Streets produced. House on ridge, now Davie Street. Squamish type dugout canoe. Peelass George in bow. Next: William Green, half negro, Chief Jimmy Jimmy, Jericho Charlie in stern.

LOWER: Corner shed attached to Chinalset's (Jericho Charlie) home on bank above boulder strewn beach at foot of Pine Street produced. Yam-schloot (Mary) making kliskwis (mats for floor). Peelass George, from Chilcooten; Chief Jimmy, with old fashioned .44 rifle. Tow-hu-quam-kee, paddle maker, seated. (Jack) an Indian defaced, who disliked photos, and went barefoot. Canoe making tools. Fishing poles with spear points, or when fitted with forked ends, for twisting duck's necks at night.

CITY ARCHIVES/JSM.



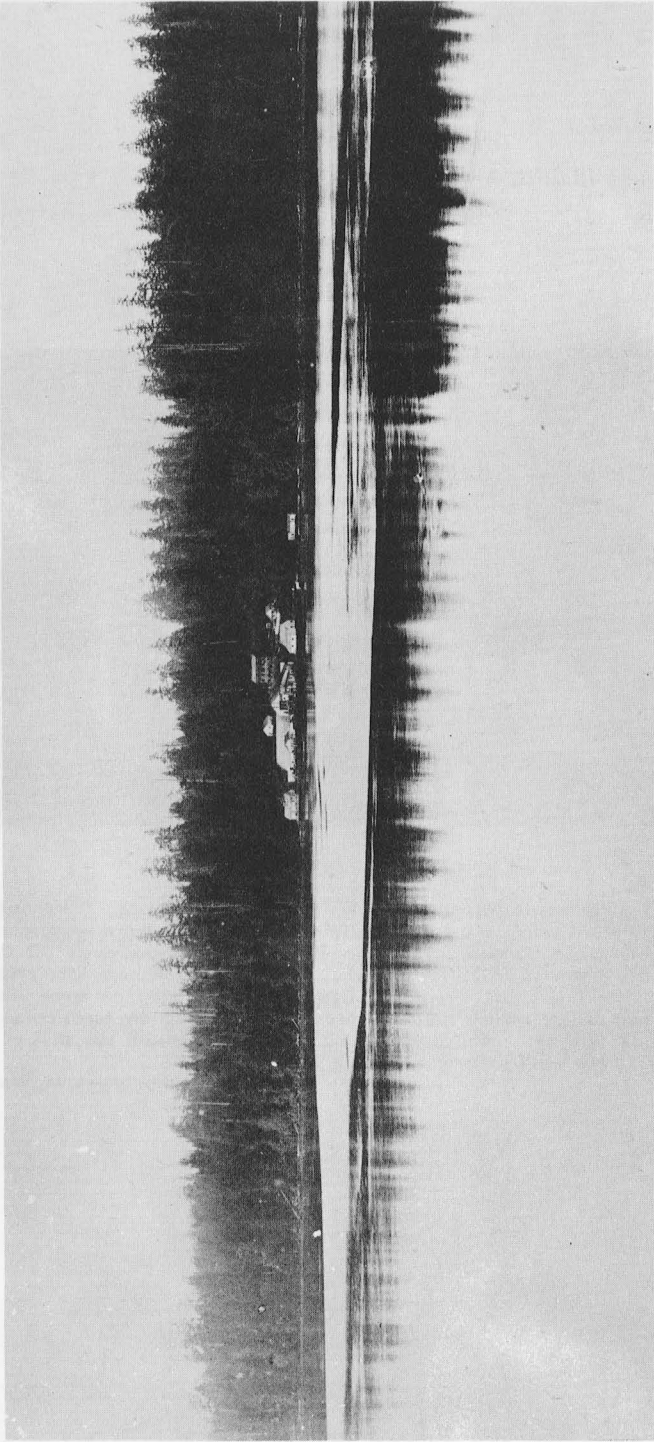
THE SITE OF THE VANISHED ABORIGINAL VILLAGE OF WHOI-WHOI
FIRST NARROWS, 1888



Human beings had lived here for unknown ages; no one knows; the truth is that we can ponder only on the mystery of it all. This midden, or refuse heap of calcined shells was eight feet deep and acres in extent; centuries must have passed in the creation of so deep and so wide a mass of discarded shells of sea food, so vast a mound of debris. Captain Vancouver, 1792, was the first to pass by as he entered the First Narrows. In 1875, a great pollatch, said to have been attended by two thousand Indians, was held in the largest cedar slab lodge, known as "Tay-hay", as we name manors or castles. Scores and scores of dugout canoes, large and small, were being drawn up, side by side, upon the beach before Whoi-Whoi village. Many early residents of Burrard Inlet attended it. After 1912, Lumbermen's Arch stood on the precise site. In 1888, a narrow carriage driveway, known as the "park Road" was cut through the forest to encircle Stanley Park. Suitable material, such as gravel, was not near at hand, so, as shown, the calcined shells were carted away, and spread in such quantity as to make a pretty white road in the green trees from the Coal Harbour entrance to Prospect Point. Human beings lived here for unknown ages.

CITY ARCHIVES /JSM.

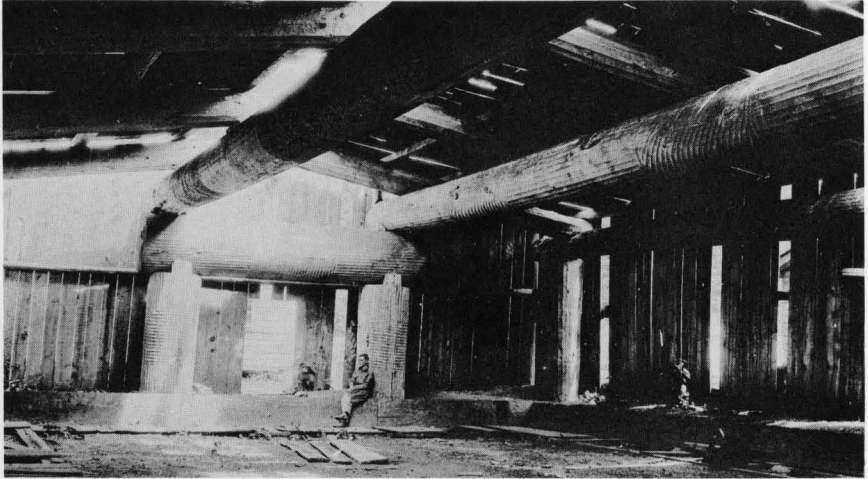
VANCOUVER, AS YET UNNAMED, AND KNOWN AS COAL HARBOUR, 1884



Distances were stated to be as "miles from New York", or "miles from Hong Kong". This primeval scene is the genesis of a great metropolis and world port. Bear, deer, and cougar roamed in the trees; up to 250 feet tall. Canadian Pacific Railway station and docks now stand to the left of the Sprat's Fishery buildings; skyscraper offices to the right of them. The fishery, or oilery, and the mouth of Tindal's Creek were between the present foot of Burrard and Thurlow streets. As seen from Hallelujah Point in Stanley Park, 1884.

CITY ARCHIVES/JSM.

**BUILDING A RANCH HOUSE, ALERT BAY:
ABOUT 1912 - 1915**



The building of a ranch house was a ceremony. The Chief directed. Big trees in the forest were cut down with stone tools; the larger the tree the more important the undertaking. The timbers ranged from 18 to 30 inches diam. and from 30 to 50 feet long. The house was 16 to 20 feet, ground to roof. The timbers were chipped exactly straight, without compass, square or line, and by sighting on some distant object. The fluting, or decorative grooves were cut so precisely by turning the log over and over, and sighting. The grooves, etc., were to illustrate the skill of the chipper, or carver. The walls were of very wide thick split slabs.

Authority—A. M. Wastell

Conversation with August Jack Khaatsahlano, Aug. 12, 1935.

Vol. 4. p. 1

I asked August what truth there was in a report published in the "Province" as a despatch from North Vancouver, dated about August 1st, that "Old Cronie", an Indian, had died at the age of 101, and that his great grandfather had been the first Indian to notice the arrival of Captain Vancouver in 1792.

ARRIVAL OF CAPTAIN VANCOUVER

"As I told you before, the first whiteman the Indians see was up by Squamish; up by Stamish Reserve. My great grandfather see him too; all Indians see him, but when Captain Vancouver come, he go up Burrard Inlet, and these Indians about here see him. My father Kaytulk, my grandfather Haatsa-lah-nogh; I know my great grandfather's name, but I forget just now. Old Cronie only 88."

SQUAMISH INDIAN TERRITORY

I remarked that Mr. Diamond Jenness, of the National Museum, Ottawa, would be out here in October, and would want both of us to go with him in the launch so that we could photograph and record the Indian place names of Howe Sound. Would Khaatsahlano come?

"There cannot be very many that we have missed, and I do not know who can tell us. I shall have to find someone older than myself, and he will have to be a fisherman who used to go places." (I suggested Mrs. Mary Capilano, Chief Joe's wife, now very old, but August said, "she never go anywhere; she not know as much as I do.")

SQUAMISH NORTHERN BOUNDARY

"Our boundary go far as "STAWK-KI-YAH", that's as far as Squamish peoples can go; there must be a little creek there; that why they call it "Stawk"; some peoples must go ashore there sometime, but they see lots wolf; big band of wolf; so they turn back so as not to disturb wolf; that's why they call it "Ki-Yah", which means wolf; that is wolf creek."

SQUAMISH HOUSES

"Laam" means one house;
"Lum-laam" means lots houses."

Conversation with August Jack Khahtsahlano, Sept. 23rd, 1935.

Vol. 4. p. 2

JOHN MORTON
INDIAN TOGO
DUCKS

I told August that I had been up to see Mrs. Ruth Morton, widow of John Morton, first settler on Burrard Inlet, and that she had told me all about the Indians bringing him ducks to eat when he lived by himself on his little clearing, and that Mrs. Morton had told me that Mr. Morton had told her that the Indians got the ducks by spearing at them with a forked stick, and catching them by the necks between the prongs at the end of the long forked stick. I asked, "Do you know how they speared them?"

August Jack: "Spear 'em."

J. S. M.: "How not miss?"

August Jack: "Well, three or four prongs, like spread out your fingers, on end of spear; not miss them; ducks come close; maybe ten feet; they not suspicious."

J. S. M.: "Break neck?"

August Jack: "Suppose so. You see, Indian go out in dark, dark night, build fire in canoe like I told you before. Man with spear in bow, fire just behind him, pitchwood, no spark, quiet, no crackle, man in stern paddle, paddle soft and quiet; no brush like Mrs. Morton says, just fire.

"Spear fish same way, trout, steelhead, echoe, any fish; Indians not do it now."

J. S. M.: "Well, what about them using brush to cover the canoe and hide themselves under it, as Mrs. Morton says Mr. Morton told her they did in 1862 or later?"

August Jack: "I don't know if they did. In the day time, they might cover canoe with brush, paddle quiet, drift, get about ten feet, and then pull bow and arrow. Arrow not sink. Arrow made of yew wood; burn yew wood a bit, and it is like iron; it don't break; it don't sink. Arrow may not kill him (duck), but he can't fly, he can't dive because arrow keep him from diving."

STANLEY PARK DRIVEWAY, 1888
"WHOI-WHOI", i. e. Lumberman's Arch
INDIAN MIDDENS AND VILLAGES

August Jack Khahtsahlano tells me that the location of the ancient Indian kitchen midden, a mass of calcined shells approximately eight feet deep and acres in extent, used as a white covering for the first driveway around Stanley Park in 1888, was just a few yards southwest of the Indian village of Whoi-Whoi. The largest house, named "Tay-Hay", stood on the exact site on which the Lumberman's Arch, First Narrows, Stanley Park, now, 1936, stands.

The work of excavating the midden, and leading the broken white shells onto a wagon, is portrayed in Bailey Bros. photo No. 541, C. V. G. N. 91, and the exact limits of this excavation still marked by a fringe of trees on the sidehill to the south west of the swimming pool, and between Lumberman's Arch and Totem Poles.

OLD CRONIE
CHO-HA-NUM
HY-MUCH-TUN

August said, 16th August, 1935: "Old Cronie", his Indian name Cho-ha-num, was 84 when he died this month, (August, 1935); his father was Hy-much-tun, and lived at Snaqu (Burrard Bridge.)

Conversation with August Jack Khahtsahlano, at City Archives, City Hall, Oct. 8th, 1935. Vol. 4. p. 3

FATHER OF CHIEF KHATSALEHNOGH
QUATSALAH
FIRST NARROWS, INDIAN NAME

"Quatsalem was Khatse-lah-nogh's father; he used to live at Tooktakamik, but he died at Squamish."

J. S. M.: "August, what name did the Indians have for the First Narrows?"

August Jack: (quickly) "Sunz". (a rock beneath Prospect Point.)

J. S. M.: "Well, what name did they have for Burrard Inlet?"

August Jack: "No particular name, but after you pass the Second Narrows, Thluk-thluk-way-tun, Tum-ta-may-tun, and away up, Slail-wit-tuth. The real name of Capilano

CAPILANO RIVER
HOMULCHESON

River is Homulcheson, but just because there was a chief there (by that name) they call it Capilano."

Conversation with August Jack Khahtsahlano, April 15, 1936.

Vol. 4, p. 5

MRS. MARY CAPILANO

City Archivist: "What's this yarn about Mrs. Mary Capilano being a daughter of the chief who welcomed Capt. Vancouver, 1792?"

August Jack: "I don't know. See-yik-elay-mulk, he oldest man living at Whoi-Whoi. He build first house there; then after a while, perhaps his brother, perhaps his cousin, they come; long way back, long ago. The way they come, elams on the beach there at Whoi-Whoi." (Lumberman's Arch)

Conversation with August Jack Khahtsahlano, April 30, 1936."OLD MAN" CAPILANOMRS. MARY CAPILANO

"Old Man" Capilano had two wives, I don't know what their names were, but one had a son called Ki-ap-a-la-no, and the other Lahwa; they were half brothers. Lahwa became chief of the Squamish Indians at Hemulcheson (Capilano River) before Chief Joe Capilano. Frank Charlie, of Musqueam, his Indian name is Ayatak, (see "Early Vancouver", Vol. 2) is a grand-son of "Old Man" Capilano; it was Ayatak who told you about his grandfather telling him that he saw the first white man come down Fraser River when he was a boy of about ten or fifteen.

"The "Old Man's" son was Ki-ap-a-la-no, too; his wife was half Musqueam, and half Cowichan, and was the mother of Ayatak. They belong to the Musqueam Capilano family.

"The Indian way to pronounce Capilano is "Ky-ap-lanogh".

(Note: This is a possible solution to the extraordinary and unsupported claim of Mrs. Mary Capilano, now living but very aged, that she is the daughter of the Indian chief who "welcomed" Capt. Vancouver in 1792.)

Conversation with August Jack Khahtsahlano, May 13, 1936.CHIEFS, SQUAMISH

City Archivist: "Don't you think this claim of Mrs. Mary

Capilano (now about 98) to be the daughter of the chief who welcomed Capt. Vancouver in 1792, is ridiculous? Capt. Richards of the "Plumper" at Fort Moody in August, 1859, mentions a Chief Ki-ap-a-la-no coming on board. How could the same man be a chief in 1792 and also in 1859?"

Khahtsahlano: (with incredulous smile) "Well, I don't know, not born then. They make chiefs pretty young; young as sixteen (years). Early days one man chief (of) Stamis, and all little villages up Squamish River; that's before; that's early days; they not call them chiefs, but he's bigger man; if they's staying one place, if they's got good man, why they make him head man; it's a boss, like."

City Archivist: "Well, what about Kyalmo (Jericho), Whoi-Whoi, and Homulcheson (First Narrows)?"

Khahtsahlano: "That's the same. They got man at Kyalmo, Staitwouk, Smauq, Ayulshun, Whoi-Whoi, Homulcheson, Slawn (the Mission), but no king; each man boss in his own family, but when they all get together -- I don't know how you put it in English -- but he's the best talker -- not chairman, Indians have no chairman -- but man who says most wise things."

Conversation with August Jack Khahtsahlano, July 13, 1936.

CAPILANO "Haxten, my aunt, tell me Old Man Capilano got a Squamish wife; got a Sliamon wife, and he got a Musqueam wife; three women, one man.

"Well, Lahwa, son of Squamish woman; Tutamat, daughter of Sliamon woman, and Frank Charlie's father, son of Musqueam woman. That's all."

(Note by J. S. M.: He did not say if all three wives at one time; we were in a hurry. Frank Charlie lives at Musqueam.)

Conversation with August Jack Khahtsahlano at City Archives, August 5th, 1936.

Vol. 4. p. 6

STANLEY PARK
CHAYTHOOS
INDIANS
HASTINGS SAWMILL

"When my father Haytulk lived at Chaythoos (end of pipe line road), (First Narrows), we had twenty-four cows, two horses, and some pigs (no goats and no sheep) running in Stanley Park; mother (Qwy-what) used to deliver the milk to Hastings Sawmill."

Conversation with August Jack Khatishlano, August 5, 1936.

Vol. 4, p. 7

HALESHEDS
HASTINGS SAWMILL
INDIAN ISLANDS

"Baker, and Joe, and Peter, all white men married to Indian women, were living on Deadman's Islands, and worked at lengthoring at the Hastings Sawmill.

HERRING
FOOTLOCKS
FISH RAKES
WOOD
SPARS

"There were millions of herring in Coal Harbor. After the whitemans come, Indians use nails in fish rakes; before whitemans come, use hard wood; whiteman call it iron wood; make wood good and dry, it get awful hard,

sharpen him, drive wood through cedar pole, make fish rake, Coal Harbor full of herring.

"One day when I little boy, with my brother, we been fish-raking in Coal Harbor, get lots herring in canoe, when we go by Breckton Point, tide tip canoe, turn over, lose fish, I hang on canoe hard, we get back again, go back Coal Harbor fish rake more herring, but not so many. My mother dry them, when we get them home Chaythoos my mother dry them on sticks, hot sun, put them in sacks; keep for winter.

"Use same wood for spear. Go over North Shore, all along between (Capilano) River and "The Mission" (North Vancouver), look down in water and spear flounder; oh, lets fish for Indian before whiteman come.

"Then ducks. Go over there (North Shore) other side at night, have fire of pitch sticks in canoe. I tell you about it before, duck come close, spear them same hard wood spear, not prong, but sharp spear on end pole; duck come close, little sea pigeon come close. Funny sea pigeon; they fly right into fire; dive into fire, splash all over it, make me laugh; all sorts of duck do that, too.

CHIEF KHAATHA-LAH-MOGH
ANDREW PAUL

"My grandfather Khaathah-lah-mogh, my father My-talk, my mother Guy-what. My mother (Guy-what) the oldest, her next sister Haxton (Mrs. Harriet George), mother of Lookit Joe; her next oldest sister Mrs. Chief Harry -- all three sisters, but only my mother dead; there two others dead, too. Andrew Paul's wife is daughter of Lookit Joe.

"HAVVY JACK"
THE MOTHER

"Havvy Jack's children were Christine (Mrs. Christine Jack) who is the oldest and about 69 now, and Emma (Mrs. Emma Williams). They are both living at "The Mission", North Vancouver, now. Two boys, William and Samson, died."

Conversation with August Jack Khabtsahlano, at City Archives,
Sept. 14th, 1936.

Vol. 4. p 8

August came bringing with him a length of cedar bark rope, which he had made especially to attach to a heavy stone, nine pounds, 10 ounces, used to steady speed and wandering of canoe when catching sturgeon in English Bay; which he recently dug up on Kitsilano Indian Reserve, and which he had presented to the City Archives. He attached it, and we sat down to talk.

Major Matthews: "August, listen to this: (reading) from item published in the "Province" during exhibition week, early September, 1936, captioned "Indian's Work Draws Praise".

"Joe's Priceless Coat."

"Some of Chief Joe's exhibits are priceless. He refused hundreds of dollars for an old buckskin coat he wore when he interviewed King Edward on behalf of the Squamish Indians many years ago. The coat has been in the tribe for seven generations, and the chief says that on account of its associations \$1,000 would not induce him to sell."

August Jack: (astonished and smiling) "Seven generations? Where does he get (emphatically) that? (sits silent for a long time, thinking, and continues:)"

"I think he's house went afire, and then he had nothing; it's not very long since he's house went afire; not quite sure when, but before the war. The coat Capilano Joe, he's father, wore when he see King Edward (VII) was in a trunk, and burned in fire. I think Mathias made the one (coat) he's got now himself.

Major Matthews: "Have you got an old coat?"

August Jack: "I've got a coat; I got two coats. Old coat I got from Cariboo; buy him from cowboy that time whitemans had a potlatch (Note: some recent celebration) in Stanley Park; the other one, the one I had my photo taken in, I made myself; it's new, almost."

Major Matthews: "What about that old mask you have; where did it come from?"

August Jack: "That? It's in the box. Where come from? My uncle at Musqueam had it; then my brother he had it; my uncle not like it, give it to my brother; my brother not like it, give it to me. Then I get it. Very old mask; that's shwoi-shwoi (ceremonial mask); may be my great, great grandfather have it; it's a long time anyhow (very old.)"

Major Matthews: "What about Mathias' mother, Mary; how old is she?"

August Jacks (smiling) "Haxten -- (note: the oldest Indian in North Vancouver) -- says she's (Mary) 'a young woman". Haxten says Mathias' mother about eighty-nine. Haxten says she (Haxten) was married and going to have a baby when she (Mary) be a woman, that's about 16. (Note: ceremony of becoming marriageable.)

Vol. 4. p. 9

(Note: In 1937 the official age of Chief Capilano Joe's widow, as recorded by Indian Department, Vancouver, is 80.)

Vol. 4, p. 122

October 2nd, 1936.

"OLD CHIEF" CAPILANO
PAYTSMARK
MRS. MARY CAPILANO

The solution, if any, of the extraordinary story so frequently printed in Vancouver, and also in the Canadian Geographical Journal,

July, 1936, attributable to Mr. Noel Robinson, a well-known Vancouver journalist, and, by repetition, becoming, unfortunately, accepted as fact, seems to be as follows:

"OLD CHIEF" Capilano, as a boy, lived at Musqueam, where his descendants of the same name still live, one of them, Ayatak Capilano, now a man of 65 or 70, stating that his grandfather, the "Old Chief", told him that he saw the first white man come down the Fraser (1808). The "Old Chief" seems to have had two sons, one of them afterwards succeeded him as chief, that is, Chief Lahwa, uncle to Ayatak. The "Old Chief" is mentioned by Capt. Richards of the H. M. S. "Plumper" as going on board, in August, 1859, whilst in Burrard Inlet. Chief Joe, Mary's husband, succeeded Lahwa.

"Old Chief" Capilano had more than one wife, and several children. One of the sons was Ska-kul-tun, and Ska-kul-tun (or Kha-kul-tun) was the father of Layhulette, or Agnes, commonly called Mrs. Mary Capilano.

It is claimed that Mrs. Mary Capilano is very aged -- over 100. Report is that "Old Cronie", who died in 1935, aged 88, always said she was younger than he was. Mrs. Harriet George, or Haxten, a very aged Indian woman, says she is younger than she is because she recalls Mrs. Mary Capilano as a little girl. Mrs. R. M. Bower, daughter of Ben Springer, manager, Moodyville Sawmill, states that "Old Mary" used to wash for us; I don't think she is 90."

Another point is that the name of the river which enters in the First Narrows is not Capilano, but Homulcheson, and never was known as Capilano to Indians until the white man named it thus. Capilano is a Musqueam name, and the family still resides there. But, "Old Chief" had two homes; one at Musqueam, one at Homulcheson, and it is reasonable to assume that in that way his name became attached to the creek.

The fact is seemingly clear that Mrs. Mary Capilano is the granddaughter of Payts-a-mauq, (or Paydsmuk, or Paysmauk) whose half-brother, "Old Chief" Capilano was a boy "about four feet" when, in 1808, he saw Simon Fraser come down the river. The welcoming of Captain Vancouver appears to be a myth.

If anyone "welcomed" Vancouver in 1792, it might have been See-yik-klay-muk, whom legend credits with being "the eldest man" living at Whoi-Whoi (Lumberman's Arch) and who built the first house there.

Conversation with August Jack Khahtsahlano, November 6, 1936.

Vol. 4. p. 10

FIRST NARROWS BRIDGE August Jack: (who lives on the Indian Reserve just east of Capilano River):
 "Three men, just three men, started this morning with axes to clear away the logs and trees on the other side (west) of the river; suppose it's a start on the new bridge."

J. S. Matthews.

Conversation with August Jack Khahtsahlano, City Archives, November 23, 1936."SUPPLEJACK"HAYTULKKE-OLTS

"My father, Haytulk," said August Jack, "had a brother, Ke-olts, and a sister, Lucy. Ke-olts had a son, Alick; he is living at Musqueam, and my aunt Lucy, who married a halfbreed, Miranda, is living at the "Mission", North Vancouver; Miranda cleared out and left my aunt."

CHIEF LAHWA, drowning of

"Yes, I have seen Chief Lahwa, remember him well. You see, my father and Lahwa were the same age (contemporary); not the same number of years old, but, you see, my father, he lived on this side (Chaythoos in Stanley Park) and Lahwa lived on the other side, (First Narrows at Capilano), and they used to talk about things. I have seen Lahwa when I was young. Lahwa was a real Indian; got little bit beard on chin; little mustache, and hair down over his shoulders. We used to go across Narrows, and fishing up Capilano Creek, and Lahwa used to take us up to his house and give us dinner there. I remember when he was drowned at Brockton Point; he was missing that night, and the next day they found him on the beach; in the water; dead on the beach, just inside Brockton Point."

AUGUST JACK KHAHTSAHLANO, naming ofSWAUCKITSILANO INDIAN RESERVE

"I was named Khahtsahlano; got an old man to do it; that was forty years ago; down on the Kitsilano Reserve. The old man said to the peoples: "This boy going to be called Khahtsahlano; same as his grandfather". And I give the blankets. I had lots money then. I work for old Tait -- (W. L. Tait, sawmill, at Third Avenue and Granville St., afterwards Rat Portage Lumber Co. Mill); work for him nine years, and then for Jenkins, the logger. (Note: The Tait and Rat Portage sawmills employed many Indians from nearby reserve.)"

Vol. 4, p. 11

POTLATCH

"I give away about one hundred blankets. I buy them Hudson's Bay store on Cordova street; two dollars each; double blankets. Then besides that I pay for eighty pound sack of flour; thirty pounds tea, and I buy dishes and spoons, give them away; down at False Creek outside C. P. R. bridge; in the big long house which belonged to Jimmy Jimmy's father, Toe-who-quam-ki. (Note: big lodge just west of trestle bridge; almost under Burrard Bridge.)

"The christening take place in morning; last all day and part of night. The old man he act as my interpreter (spokesman). He make speech. He say this boy called by whitemans' name -- August -- now they going to give him his proper name, Indian name; same name his grandfather, and he put his hand on my shoulder, and I stand still, and look.

"He calls out to all the peoples inside the house to stand up; every man stand up, and the widow womans; nobody else stand up; the married womans and the young peoples they not stand up; just the men and the widow womans. Then they bust the bundle, and go around with the blankets, and give one to each man and widow womans; then give tea, and flour, after. Then, by and by, cook dinner and supper; then all go home."

"Just one day celebration. We not allowed to keep those peoples more than twenty-four hours; one day; on account sickness. You see, if they pow-wow too long, may be dance all night, may be get sick. I don't remember how many peoples come, but lots. Come from Squamish, Musqueam, Nanaimo, not from Sechelt.

HAYTULK (second)
WILLIE JACK
MARY CAPILANO

"And my brother Willie; he was called (named) too. Call him by his father's name, Haytulk, same time, same old man as name me. I don't think Mary Capilano more than eighty-four."

(Note: See "Early Vancouver", Vol. 1, Mrs. J. Z. Hall narrative of hearing noise of potlatch on the Kitsilano Indian Reserve as she walked to her father's beach (Greer's Beach) across the C. P. R. trestle bridge.)

Conservation with August Jack Khahtsahlano, son of Haytulk, grand son of Chief Khahtsahlano, after whom Kitsilano is named, at City Archives, December 17th, 1936.

BROCKTON POINT
EARLY CEMETERIES
STANLEY PARK

City Archivist: "Do you know where that graveyard over at Brockton Point was, where they bury the whitemans?"

August Jack: (astonished) "Whitemans! Whitemans -- and Chinamen. Along there, they buried whitemans and Chinamen; I did see them bury one Chinaman there; after the big fire (June, 1886)."

Vol. 4. P. 12

City Archivist: "Did anyone try to keep the graveyard clean and tidy?"

August Jack: "No. It was along there between the gun (nine o'clock gun) and Brockton Point (on shore facing east). There was a lot of graves -- more than twenty; they were burying there all the time before they got Mountain View."

INDIAN CEMETERIES

INDIAN BURIALS

WHOI-WHOI

LUMBERMAN'S ARCH

"The Indian cemetery not between Lumberman's Arch and the totem poles, but behind the totem poles; some graves there yet; they lost it; it was a fence around the Indian graves, but the fence all rotted out, and they could not find it; so they can't find it at all now; I've been looking for it myself, but can't find it; it was the peoples of Julian; he was an Indian at the North Vancouver Mission; he died about five years ago; it was his grandfather's grave and his peoples (ancestors). Julian was going to move it to the Mission, (exhume the remains), but the priest would not let him; there was more than one grave inside the fence; there were lots of Indian peoples; there was one big box; bigger than that box. (Pointing to B. C. Rifle Assn. trunk) You see, the Indians gather the bones and put them in big box; put them all in; bigger box than that, sides about four inches thick. (This must be the box of bones from Deadman's Island. J. S. M.)

DEADMAN'S ISLAND

City Archivist: "Well, did the whitemans have two graveyards, one at Brockton Point and one on Deadman's Island?"

August Jack Khahtsahlane: "Well, how that came about was. There was a fellow, a squatter, and he lived on the Island in a shack, and he must have died; and they found him, and nobody's know how long he's been dead, but they (the whitemans) call the place Deadman's Island. They could not get the island no name, so they just called the place Dead Man's Island because they found a dead man in the shack.

"After that they start burying on Deadman's Island and stop (burying) at Brockton Point. Brockton Point was the first cemetery for white peoples; after that they bury at Deadman's Island. The Indians used to have them (bones) all in a box on Deadman's Island, but the whitemans say "you better bury them (deceased) in the ground", so the Indians gather all the bones on Deadman's Island, and take them over to Whoi-Whoi (Lumberman's Arch) and bury them."

City Archivist: "Did Professor Hill-Tout send the bones down to Ottawa?"

August Jack: "I don't know. I think (laughingly whitemans crazy; he takes a grave and puts it in his house, and puts an Indian in jail for catching a salmon."

Memo of conversation with August Jack Khahtsahlane, at City Archives, Dec. 23rd, 1936.

Vol. 4. p. 13

YAHMAS, Indian, TIM MOODY
INDIAN, last flathead

August Jack: "Just called to tell you Yahmas (Tim Moody) is dead."

(Note: See "Early Vancouver", Vol. , pages 1, 7, 10, 12, etc., re the last surviving "flathead" Indian, i. e., whose forehead was made flat artificially by pressure, and whose bust, showing the flat forehead, was made by Charles Marega, Vancouver sculptor.)

INDIAN HOUSES IN STANLEY PARK

WHOI-WHOI
TAYHAY

"No mats over entire floor; just little mats in corner where you eat; inside house just hard floor (earth); hard

like cement. Indians women sweep up every morning. What with? Oh, cedar bough, anything, maybe hemlock (bough). (See his conversation on Indian Houses).

"All old houses rotten before Gaatown was; nails in house (whiteman's iron nails), and peak roof."

City Archivist: (astonished) "Peak roof? Iron nails?"

August Jack: "Yes. You see when whitemans come, all old houses rotten. All cedar slabs (in sides) lie flat (horizontal). They (Indians) take and cut lumber (out of sides of old houses), and cut the lumber where it's rotten, and before crossways (horizontal), after whitemans come, sides up and down, and peak roof, and nails. They use iron nails; whitemans give them nails; all old houses rotten."

City Archivist: "Well, could you make me a model of the very old houses; the old houses before the whitemans come? You never see them; you too young?"

August Jack: "Yes, I make you model. All old Indian houses in Stanley Park gone before I born, but I see old ones up Squamish; them up there yet, only all rotten and sunk down."

This remarkable conversation explains the wash paintings in the Public Archives of Canada, Ottawa, which shows peak roofs, and perpendicular slab sides, paintings made by Lieut. Willis of H. M. S. "Ganges" in 1861. The Squamish hut roof was a lean-to roof; afterwards they adopted the peak roof, but they must have done so prior to 1861 when Mr. Willis made the paintings of Indian huts on what is now Kitsilano Beach, Vancouver.

Conversation with August Jack Haatsalano.

HIS WORSHIP MAYOR

January 27, 1937.

MOCKER

August: "The name we gave him is pronounced "Klayala". There is no such word in the Squamish tongue that I know of. It must be a Powell River Indian name. The Alert Bay Indians say it means in their language "mink". That's what they call a mink. The Pemberton Indians say it means, in their language, "cloud". I don't know what it means. We had to name him something."

.....

REV. C.M. TATE MEM-
ORIAL TABLET
INDIAN CUSTOMS

After inspecting the bronze memorial tablet to the Rev. C.M. Tate, Indian missionary.

August:

"No, not exactly, not exactly eagle, god of the sky, whale, god of the sea, and bear, god of the land. (Dr. Raley's interpretation). This is the way it was:

"The eagle he makes the rain. He makes the wind; blows leaves off trees. He goes round and round and round, climbing up and up, way up in the sky; high up. Then he comes down, straight down--almost straight--swishhhhhh. He's trying to make the rain."

"Whale! It may be a blackfish; he's always after everything. He's after duck, fish, seal. He's always after something."

"Bear! He's tyee of the land. He's fisherman. He eats everything on the land."

.....

The Rev. Dr. Raley's interpretation of the totem (two) on the Tate Memorial tablet is that the whale, i.e., God of the Sea, was always making trouble and trying to secure mastery of the Bear, God of the Land. He did it by storm, snow, rain, flood, lightning, tidal wave, and the Bear (seen sheltering the Indian between his arms and legs) always was protecting himself from the whale, and as such was friend of the Indian. The eagle, God of the Sky, and the most powerful of all three, saw what was happening to the Indian, and stopped the whale sufficiently to make his efforts futile.

As narrated to me by Dr. Raley.

J.S. Matthews.

Conversation with August Jack Haatsalano. March 15, 1937.

EARLY CEMETERIES
BROCKTON POINT

After displaying before Mr. Haatsalano a colored crayon drawing (presented by Mrs. Matthews) showing the old "Park Road", white surfaced with calcined shells, at a point in Stanley Park looking north from the Nine O'clock Gun towards Brockton Point--a distance of about two hundred yards, Mr. Haatsalano then said:

"The graves must be under that road; that's why no one can find them. There are people buried all along there; all along that east shore between the gun and the point, on the edge of the high bank. A lot of Indians were buried right up on the point itself. But the Indians not on the point are under the road now. Indians always bury close to the shore, but the Chinamans are further from the shore than the Indians. I see the Chinamans burning stuff there once--for to feed the dead (and August smiled). The white mans are buried all along that shore too. No cemetery or graveyard; just come in a boat with the deadmans; just climb up the bank, dig a hole, and bury him; all along close to the water."

"Nobody buried on north shore of Brockton Point; just east shore."

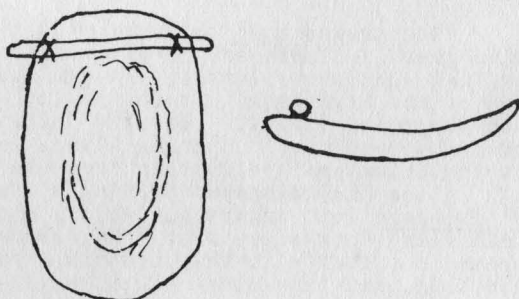
J. S. Matthews

INDIAN TOBOGGAN -- BEFORE THE "WHITEMANS" CAME

Copy of sketch drawn in my garden by August Jack Khahtsahlano, whilst having tea and cakes this Sunday afternoon. J. S. Matthews.

Vol. 4. p. 14

June 6, 1937.



Cedar slab, shaped with stone hammer and stone chisel; twenty-seven to thirty inches long, hollowed or scooped out to fit chest on one side, and rounded on other, (concave-convex). Cross bar at one end, lashed in position with cedar rope through holes in one end of slab; handle projecting both sides.

Memo of our conversation

Khahtsahlano: "No. Indians (did) not skate on ice like whitemans do. They slide. They slide down rivers; on slab of cedar; my step-father (Jericho Charlie) tell me. I never see them do it; no ice suppose, that's why I not see them, but I see cedar slab they do it with. They take it (cedar slab) in their hands; hold it in front of them; run hard, throw themselves down on top of it, and go (slide) a long way down the river; river slopes down, and that makes them go a long way; they lie on it; it's same shape as man's body (torso); same size, without his head and arms and legs, fits him, and there's a handle bar, a cross bar, in front for his hands to hold on to; it's got two handles, and it's lashed (with cedar rope) to the slab. I draw it for you." (Which he did and attached his signature.)

J. S. Matthews.



INDIAN POTLATCH, ALERT BAY, CIRCA 1912

Pots, pans, pails, and washbasins. Furniture, sewing machines, looking glasses. Indian ranch houses and totems along shore.

POTLATCH AT ALERT BAY



CE-QUAL-LIA, or SE-QUAIL-YAH, 1953



Mrs. Chief George, sister of Chief Jimmy Harry, Squamish Indian Reserve, North Vancouver. She is preparing a delectable dish, broiled salmon, broiled in the open air before a wood fire, and between split sticks stuck in the earth as her mothers for generations had done before her, and before whitemans came with frying pans, forks and grease. The process is referred to as "skwul-lum," a word difficult to interpret, but suggests "ripening the whole," as ripe fruit. At No. 3 Reserve, east of Seymour Creek.

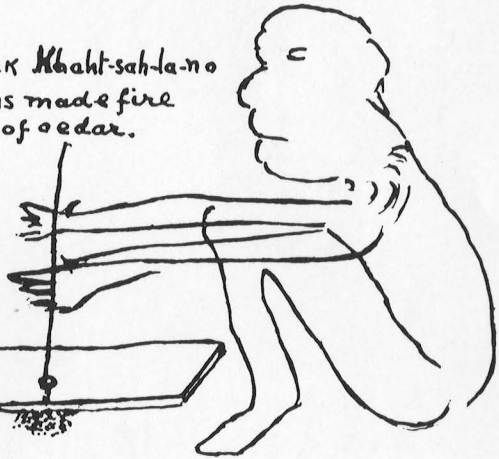
AUGUST JACK (see FRONT)



HOW SQUAMISH MADE FIRE

Drawing by August Jack Khaht-sah-la-no
showing how Indians made fire
with stick and board of cedar.

Water soaked cedar
stick and board dried
very dry in rafters of
house. Hole in board.
Friction embers fall
through hole on little
pile of cedar
dust beneath.
When smoke comes, blow
on it with breath.



J. S. Matthews, Aug. 26, 1938

Thérèse, fils de Vincent
et de M^{re} M^{re} M^{re}, S^{re}.
M^{re} M^{re} M^{re} à l'âge
D'environ 16 ans le 12
M^{re} M^{re} M^{re} 1849
M^{re} M^{re} M^{re}
M^{re} M^{re} M^{re}

26 April 1869

*Je, prêter tous signes de baptême
à Vour. Mémoriser*

Georges, age 17 years
Pheasant
Phoebe

Ch. Grawert
O. M. S. J.

26 April 1868

Je prie le Sr. S.igné de l'apporter
à M. de Mestminster

affinis, age 19, June 18, 1901

Ch. Grandisot
J.M.S.

THE BAPTISMAL CERTIFICATE OF AUGUST JACK KHAATS AHLANO
Auguste, fils de Shinaotset & de Menatlot, Squamish, baptisé à l'âge d'environ 16
mois, 12 Février, 1879.

I, undersigned priest, have le 26 Avril 1868 baptise at New Westminster, Georges, N. GREGONE, O.M.I. age about 6 years, son of Chinoauset and Celesalat.

CH. GRANIRARET, O.M.I.
undersigned priest, have le 26 Avril 1868 baptise at New Westminster, Stanislas, age about 6 years, son of Chinaouset and Celeselat.

I, undersigned priest, have le 26 Avril 1868 baptise at New Westminster, Stanislas, age about 18 mois, son of Chinaouet and Celeselat.

CH. GRANIRARET, O.M.I.

N. GREGONE, O.M.I.

CH. GRANIRARET, O.M.I.

CH. GRANIRARET, O.M.I.

AUGUST JACK - RE DEED CHANGING NAME

PROVINCIAL BOARD OF HEALTH, DIVISION OF VITAL STATISTICS

"January 18, 1941. Registering change of name of August Jack to August Jack Khahtsahlano on 26 August 1938, and of his wife, Mary Ann Jack (Indian name Swannania) to Mary Ann Khahtsahlano. This is in compliance with Section 13 of the "Change of Name Act", and has been given the file number H.C.N.108." "J.D.Scott, for Director.

DOMINION OF CANADA,
PROVINCE OF BRITISH COLUMBIA.

TO WIT:-

IN THE MATTER OF August Jack Khahtsahlano, heretofore known as August Jack (son of Khay-tulk, who was also known as Supplejack) and grandson of Khahtsahlano formerly of Chay-thoos (now known as Prospect Point), Stanley Park.

I, AUGUST JACK KHAHTSAHLANO, of the Capilano Indian Reserve, North Vancouver, British Columbia, born in the Indian village of Snaug (formerly situate on False Creek, Vancouver, B. C.) heretofore known and called by the name of August Jack,

DO HEREBY GIVE NOTICE:-

That I do for myself and my descendants formally and absolutely renounce, relinquish and abandon the use of my said surname "Jack" as a surname and hereby assume, adopt, and determine henceforth on all occasions whatsoever to use and substitute the name of "Khahtsahlano" as my surname, which name was bestowed upon me formally, according to Indian custom, at a ceremony held by the Squamish tribe at the said village of Snaug in or about the year 1890.

IN WITNESS WHEREOF, I have hereunto set my hand and seal this twenty sixth day of August, A. D. 1938.

SIGNED AND SEALED

IN THE PRESENCE OF:

John Burling Roberts
Ch. Law Dept. City Hall
Vancouver B.C.

August Jack Khahtsahlano

"KITSILANO"

Pho. N.151-P.244

Chief Khahtsahlanogh (no English name) was a Squamish Indian chief who, early in the 19th century, migrated from his ancestral home at Toktakamic, Squamish River, and settled at Chaythoos, i.e. "high bank", a clearing at Pipe Line Road, First Narrows. Here his son Khay-tulk, or "Supplejack", lived, died, and was buried with honor in a canoe placed inside a mausoleum of wood. Khay-tulk's son, August Jack Khahtsahlano, was born at the vanished village of Snaug, False Creek, (Burrard Bridge). In 1905, the Canadian Pacific Railway opened lands for settlement, and called the new district "Kitsilano".

Pho. N.151
P.244

CITY OF VANCOUVER

City Archivists' OFFICE

CITY HALL

KHAHT-SÄHLÄNÖ_x

KHAY-TUHL_x

J. S. Matthews
26 Aug. 1938

This is the slip of paper given me by August Jack Khahtsahlano showing how his name is to be spelt in document declaring that he will no longer be known as August Jack, but as August Jack Khahtsahlano.

The deed was prepared by Mr. John B. Roberts, Barrister, Legal Dept, City Hall, and sworn to by Mr. Khahtsahlano, witnessed, and sealed, in triplicate, by Mr. Roberts.

Khay-tu_x, or "Supplejack," of Chaythos, Stanley Park, is his father; Chief Khahtsahlano_x was his grandfather, in whose honor Kitsilano is named.

Aug. 26. 1938.

Pho. N. 156. P. 247

J. S. Matthews

Memo of conversation with August Jack Klamtashlag, in my garden, 2083 Whyte Avenue, evening of July 7th and 8th, 1937.

Vol. 4, p. 15

INDIAN PAINTS

August said: "This bit rock (from Sunset Beach, a mile or so north of Horseshoe Bay on Howe Sound) is tumbth (Indian name); it's been lying in creek where the red paint comes from, and got a coating of tumbth. Indian find tumbth in soft ground; sometimes this thick (indicating about six inches); up in Garibaldi Mountain break off big lump; make it (mould it) flat like hot cake; build little fire of dry alder on ground; put flat cake of tumbth on ashes; cook him for six hours, then it be red; put something on ground to catch it; break it up in hands; it just like dust; red dust; then mix with grease and put on face.

"Blue? Blue high up in the mountains; some place it lie six inches; its blue. Not mix with water; it's blue already; mix with grease, put finger in it; draw finger across cheek for face paint; whitemans says it's iron; that's what he says. Find the earth, the blue earth, high up in mountains; when sun shines on it, it falls off (down); just pick it up.

"Yellow? Make it out of tumbth; out of red earth; mix it with alder bark; boil both together; it's yellow.

"Black? Make it out of charcoal.

"White? No white."

Major Matthews: "Portugese Joe have a daughter, Mrs. Buss, she lives up Egmont. She tell me make white stain for baskets out of some kind of grass that grow on beach; boil it and boil it, then it's white stain for baskets."

August Jack: "Maybe, I don't know."

INDIAN MEASUREMENT OF TIME

"Before the whitemans come, Squamish have seven days in week, too; just same whitemans. Six days Squamish go up and down; up to Squamish down to English Bay; seventh day be Sunday; now work. One man, he priest, talk. All the peoples go into big house; priest man tell them what to do; how to do it right; they have another kind of religion them days.

"Squamish have names for every month; they tell by the moon what month it is; just same whitemans calendar; same moon same month same name each year; just like whitemans calendar, but not have year; no 1936 no 1937; forget about year; no use. Indian count one month, two

Vol. 4. p. 16

month, three month, then when twelve month come, that boy's been born one year; after he's born five year ago; six years ago; that's how. Indian's got no book; no pencil. Haxten remembers all about that; she getting pretty old; 106 this year I think; she's my mother's younger sister. My mother die 27 year ago (1910); she's eighty then.

"Squamish keeps time with little stick; each day break off little piece wood of stick; put little bit in box; maybe break off bigger bit of stick for month, and put in little box. Old mans do that, that's the way they keep how many days it is."

Major Matthews: "Who breaks the little bits?"

August Jack: "Everybody's what wants to know how many days it is."

SEALS

SEA OTTER

SEALS, Cooking meat

"No sea otter in English Bay, nor Howe Sound; just seal, lots seal, Squamish go seal hunting in canoe. Seal sleeping on surface; just

under surface, (indicating seal heaving and falling with the swell); sneak up spear him. Or, maybe, at night, dark night, seal sleeping on K'pul (Rocks in Howe Sound east of Bowen Island) lots seal sleeping there; sneak up in canoe, quiet, no noise, very quiet; seal sleeping on rocks; spear him. Then cook him, little fire, slow, not big fire.

"Cook on two little logs on ground; about ten inches diameter; lay logs side each other; about twelve inches apart on ground; built little fire of pitch sticks between logs; lay seal across logs so his middle over fire; cook him slowly; just burn the hair off. When middle's done, catch him by tail or feet, turn him over; two or three times, when he's cooked in middle, cook ends, move him; pull him across logs so he's head over fire; catch him by tail and pull him. Tail's last part cooked."

OOLACHAN OIL

Major Matthews: "August, you like oolachan oil, I don't. Too much smell."

August Jack: "Yes. I like it. Some not smell much. When it's two weeks old, it's mild; one month it's strong; two months very strong. It's good medicine. When I up fishing that time my trousers thirty-five inches (waist measurement). I take one spoonful oolachan oil every morning; by and bye thirty-eight inches; trousers too tight; make you fat. If youse got worms inside you, makes you fat. I weigh 200 lbs. then."

SQUAMISH INDIANS

Major Matthews: "How tall are you?"

August Jack: "Six feet, just six feet. My father (Supplejack)

Vol. 4 p. 17

six feet two; my mother five feet ten. My father Squamish; my mother Cowichan. Squamish Indian all big men before whitemans come. Lillooet Indians medium; about five feet eight. Chilcoten Indians very big men; tall, slim; Alert Bay Indians short, fat, big around middle; sit down all the time."

INDIAN WIVES OF WHITEMEN

Major Matthews: "August. What whitemans about Burrard Inlet marry Indian woman?"

August Jack: "Well, there's lots.

Peter Smith and Mr. Coe (?) at Paapeek (Brockton Point). Peter Smith got Indian wife and four children, and Mr. Coe he's got Indian wife, and three children. And, Baker at the Nine 'O'Clock gun, he's got Indian woman and five children, and John Beatty he lived on False Creek reserve (near Burrard Bridge), he had two children, and Burns, the logger at Jericho, he had two children (girls), and Tompkins Brew, the policeman at Brockton Point, and Joe Mannion, and Nabby Jack, and Gassy Jack, and Portugese Joe, they all had Indian wives and children, and Cummings, in Stanley Park, he's got three half breeds and there was a man at Belcarra, I don't know much about him, I just hear, and Newman, at Deep Cove, North Arm, he's got Indian wife and three boys and two girls, and Chinha, whiteman at Deep Cove, North Arm, he's woman got two girls, and Perkins at Moodyville mill, he's got four girls, and Cockles (?), Mr. Cockles, at Moodyville, he's got half breed boy and girl. And Mr. Rivers, at Moodyville, clerk in the store, he's got one living, and Capt. Ettershank, he had Indian wife, and got Billy Ettershank, and Peter Plant in Stanley Park; he had two girls and two boys, and Garipee at Eburne; he's got one boy and two girls. No, Garopee's woman not half breed; she pure Musqueam."

(Note: Most men mentioned are now, 1937, dead. J. S. M.)

TIM MOODY

"Tim Moody, Priest call him Tim Moody; he died last year. (See Obituary Book and "Early Vancouver") Priest call him Tim Moody when they start Mission at North Vancouver; long time after whitemans come Burrard Inlet; before priest call him Tim Moody they call him Yahmas."

TREASURE ON KITSILANO INDIAN RESERVE

Note: August Jack ~~Khatt~~sahlano is living in a tent on Kitsilano Indian Reserve, and smiles and says he is

digging for "treasure". It appears that when he was young and strong he earned good money in logging camps, gave it to his mother who lived in their little house about 100 yards east of Ogden Street at Cypress-- about 100 yards into the Reserve and close to the old beach. She told him she had buried it just west of the house, and he is digging trying to find it, but so far without success. (See his file and "Sun" newspaper about June 15th, or near that date.)

Memo of conversation with August Jack Khahtsahlano in my garden, where we say together this beautiful cool summer evening, drinking tea and eating cake. July 14, 1937. Vol. 4, p. 18

INDIAN CHURCHES
METHODIST CHURCH
HOMULCHESON
CHIEF CAPILANO JOE

Mr. Khahtsahlano said: "That little church at Homulchesun (Capilano Creek) was pulled down; oh, long time ago; Capilano Joe build it for himself, for his peoples at Capilano; he was working on the reserve getting out logs; he got the lumber from the Hastings Sawmill; it was not of logs; it was sort of private church for he's own peoples."

Major Matthews: "What about the church at North Vancouver; at Ustlawn; the church with one steeple before they got the church with two steeples they have now; which was first, the one at Ustlawn, or the one at Capilano?"

Khahtsahlano: "The one at 'Stlawn. The church at 'Stlawn was built by all the peoples; everybody give money. The church at Capilano was built by Capilano Joe himself."

Major Matthews: "Well, which was the first church on Burrard Inlet?"

Khahtsahlano: "The first church was the one the Indians call "King George mans church" over at Gastown; put up by the Methodists; the Indians built it; the Methodist priest was there. No other church first; no church north shore; only after, when the Catholic priest come; North Vancouver church built before my time."

Major Matthews: "Well, Catholic priest here long time before?"

Khahtsahlano: "The Methodist priest started first; to get the Indians to go to church; to go to the Gastown church."

Major Matthews: "I thought the Catholics claim they were the first to get the Indians to go to church?"

Khahtsahlano: "They were -- in Westminster, but not here. All Catholics (Indians) in Westminster."

METHODIST CHURCH
HASTINGS SAWMILL

Major Matthews: "Why did the Indians go to 'Stlawn. No Indians at 'Stlawn before. All Indians at Whoi-Whoi, Snaug, Homulchesun, and up Steets-sah-mah. (Lumberman's Arch, False Creek, Capilano, and Seymour Creek.) Why did they go to live North Vancouver?"

Vol. 4. p 19

Khahtsahlano: "Hastings Sawmill. Everybodies what was working at the Hastings Sawmill go to the little Indian church at Gas-town on Sunday. Thomas Randle, no, not half breed, pure Indian, he interpret for minister. Then the Catholic priest come. They want to build a church on Hastings Sawmill property, but the Hastings Sawmill peoples say "no, you cannot build here; you must go your own place". So the people go across the inlet, and there was two old peoples making canoes there. They ask the two old peoples if they could come over there, and the old peoples say "alright", and then they build the church with one steeple."

(Note: The refusal of the Hastings Sawmill management to have anyone on their property was their customary attitude; they were very jealous in that respect; they feared squatters, the establishments of rights, and would not tolerate occupancy for scarcely a single day. Of course, St. James Church was built on their property, but Mr. Raymur was a moving spirit in that church and it was called after his name James.)

INDIAN SLAVES

I explained at considerable length, the system of barons and serfs under the feudal system in England, and how the universal suffrage was ultimately extended to male and female, and then continued.

Major Matthews: "What about slaves?"

Khahtsahlano: "No slaves; Squamish don't have slaves; they don't capture in another country; maybe take a little girl (indicating three feet high) or maybe a little boy about ten years, but they don't take a man or a womans."

Major Matthews: "What's all this talk about there being a little king or chief, and nobles, and commons, and slaves before the whitemans come? Professor Hill-Tout he write all about it, in a book?"

Khahtsahlano: (irritated) "Oh, that's long ago; maybe two hundred, maybe three hundred years ago. They (Indians) don't have slaves in this country."

Major Matthews: "Well, haven't you heard it?"

Khahtsahlano: "Yes. I've heard of it, but you picked them out when they were little kids (young children)."

Major Matthews: "Did your mother (Jericho Charlie's wife) tell you about slaves; she tell you a lot."

Khahtsahlano: (visibly annoyed) "No. You don't tell childrens that; you keep that to yourself; it's not right to tell the childrens."

Major Matthews: "Why?"

Vol. 4. p. 20

Khahtsahlanco: "Slave boy, you say to him you go here, you go get that, you go get this for you; while you sits down; that's not right; you ashamed. You not tell your childrens where you get that boy or girl. Some mans he with you when you get him; he knows where you get him; you knows all about it, but you don't tell your childrens."

Major Matthews: "I don't understand clearly."

Khahtsahlanco: "Well, maybe your childrens say (taunt) something to the slave boy. Then someday the slave boy grow up and tell his friends. That's bad. Never tell your childrens. They might insult him."

Major Matthews: "You mean the slave boy remember, and by and bye tell his friends some time when they come to visit you that he's been insulted, that he's been called slave, and they seek vengeance, and find out about it, and start a disturbance. Somebody start a fight, somebody get hurt, maybe somebody get killed and that start a war?"

Khahtsahlanco: "May start a war, yes. Never tell the childrens whose boy it is if a slave; that's same whiteman's kidnap."

INDIAN PRONUNCIATION

Major Matthews: "August. I can always understand you when you talk; you say things clear, but some whitemans write down Indian words so that no one, not even whitemans, can read them or say them. Andy Paul (Qoitchetahl) just the same. You say "Sait-up-sum". I can say that, but Andy Paul say must be "Tsait-up-sum", all the time T's and T's, and lots other hard words for whitemans, too. Is it all necessary? I can echo the words you say; why cannot I do it with other Indians and what whitemans write about Indians words.?"

Khahtsahlanco: "May be something wrong with his tongue. It's not necessary." (But August Jack has often told me that whitemen cannot echo the sounds of Indians' words in every case. What I think he means is that there is a tendency among white writers to exaggerate the spelling, and to increase the difficulty rather than reduce it.)

Memo of conversation with August Jack Khahtsahlano, in my garden, evening, 21st July, 1937. Vol. 4 p 51

INDIAN SLAVES

We did not resume our previous conversation on this subject; the time was inopportune, but upon reflecting upon what my friend said the other evening, it is evident that much which has been written about Indian slaves-- as in other matters -- has been exaggerated and "colored". It is obvious, for instance, that a Yuclataw slave in the possession of the Squamish would be a source of irritation to the Yuclataws; might form an excuse for a reprisal raid on the Squamish, and, regardless of what whitemen have written of the desire of Indians to fight one another, the fact is they feared those raids, and desired peace, no less than we do. Capt. Vancouver reports that when, in 1792, he passed through our First Narrows, he saw no signs of habitations; yet actually there were two large villages close at hand; one at Homulchesun (Capilano) and the other at Whoi-Whoi (Lumberman's Arch, Stanley Park). The explanation most likely is that, following their usual customs, these two villages were slightly back from the beaches, and hidden from the sight of passers-by, for one authority, Chief Matthias Joe, states positively that until the whitemen guaranteed safety, Indian villages were concealed thus in the trees, to hide them from the sight of possible foes. JSM.

SKUNK COVE

Major Matthews: "August. Did you ever get the Indian name for Skunk Cove?"

Khahtsahlano: "Noooo. I ask everybodies; don't know; must be some name; the only one I can now ask is Haxten, or perhaps Jimmy Jimmy may know. If they don't know then no more use trying.

(Note: This is in connection with the map "INDIAN VILLAGES AND LANDMARKS, BURRARD INLET AND HOWE SOUND" recently compiled after six years' endeavour. Through disuse, the Indians have forgotten the old names; one by one we recovered many, but Skunk Cove seems to have been completely forgotten.)

INDIAN PAINTINGS

NOTE: Khahtsahlano came this evening with 3 colored drawings, done by himself; one on brownish paper or cardboard depicting an Indian in yellow jacket and feather headdress; one on an old piece of packing case cardboard depicting, in red and yellow paint, three Indians wearing masks, and one of a half length naked brown Indian with feather headdress and clenched fist on white paper. It is an extraordinary fact that Khahtsahlano could not write even his own signature until I taught him four years ago, nor can he read, nor has he ever previously made drawings, yet this week he successfully attempted and effected these quite creditable

drawings in his little tent on the Kitsilano Indian Reserve on False Creek, where he is digging for his buried "treasure".

INDIAN DANCES
INDIAN MASKS

Major Matthews: "What's this?" (holding up second picture.)

Khahtsahlano: "These two big fellows are swhy-
whee (masks)--(a form of Whoi-Whoi, i. e., "masks", the village)
and the little fellow is Quain-nia, the funny man. They are
dancing; every time there is a death, or a marriage, or a first
born, they can have a dance. The funny man is tickling the
swhy-whee, teasing him, tickling his nose with a brush; makes
peoples laugh.

"Those (stems with red and yellow flowers
in head dress) are bushy feathers off geese; the red (plumes)
are little sticks with feathers tied to them; hand made, home
made; they are like whitemans feather duster."

Major Matthews: "Why have two swhy-wee and
only one quain-nia?"

Khahtsahlano: "Oh, just looks better; if
there's only one swhy-whee, not look so good, but one quain-nia
is enough; no others can use that mask; that mask belongs to one
man; it's He's mask; nobody else use it."

Major Matthews: "Patented, eh? Well, why
did you put big eagle feathers on their heads; Squamish not have
hats with eagles feathers like prairie Indians; only prairie
Indians have feathers before (whitemen come)."

Khahtsahlano: "That's right. Only prairie
Indian have them before, but that's my hat." (Notes: By which
he means that he has adopted that form of headdress; he is the
first to use it; he may have copied it from pictures of prairie
Indians but he is the first to use it, and therefore, according
to Indian ethics, it is his personal property; that is, the
design, whatever it may be. Henceforth that form of headdress
belongs to Khahtsahlano; see his photo.)

Major Matthews: "What's this?" (indicating
brown-skinned naked Indian, half length, with clenched fist
and feather headdress painted in color on white paper.)

Khahtsahlano: "Oh, just an Indian, only he's
angry, he's mad, he's got clenched fist, he's looking up, he's
lip are firm, he's going to do something, he's determined."

Major Matthews: "What about all this long
hair? I thought Indians cut their hair at the shoulders; why
so long -- down to his middle?"

Khahtsahlano: "That's an old timer. All the
old timers have long hair; some braid it, some ties it up like
this man ties his, but all the old timers have hair down to he's
middle."

Vol. 4. p. 23

(Note: see Lieut. Willis' famous painting (at Ottawa) of 1861 of part of Kitsilano Beach which shows an Indian with his hair half way down his back, in the foreground). "Only old timers have long hair."

Major Matthews: "Why is he naked?"

Khahtsahlano: "Squamish got no coat; only little shorts around his middle; just like whitemans bathing trunks, made of buckskin, about twelve inches around his middle, like little short pants; buckskin. That's only thing he wears; he's not cold; summer or winter go naked."

Major Matthews: "Why not cold?"

Khahtsahlano: "Not when he's in house by fire; when he goes out he wears cape over his shoulders."

Major Matthews: "Barefeet in house?"

Khahtsahlano: "No, moccasin; he's got lots moccasin; lots time make them in winter."

Major Matthews: "August. You can't read or write. How did you draw these pictures; you never draw before this week?" (He is about 60 years old.)

Khahtsahlano: "Yes. I draw him. I just sit down. Some peoples have models to draw from; some peoples have picture to look at, but I just draw from memory. I give little totem pole to boy; he give me paints. I just sit down in my tent and draw what you've got; only it get dark and I have to stop; maybe by and bye I draw better."

(Note: A remarkable fact that this Indian who has never had a day's schooling in his life, can sit down, and with rude tools on a rough table, draw these pictures of Indian life from memory. He must have great natural ability, and be a born artist. And yet some people call Indians "Siwash". (i. e., savage (Fr.); savage (Eng.))

INDIAN MASKS

Khahtsahlano: "I'se only one got it, mask, in all Squamish peoples I'se only one. I'se got only old time mask; my great grandfather's."

Major Matthews: "How did you get it? Did you say your great grandfather?"

Khahtsahlano: "My mother keep it when my father (Hay-talk) died, and my brother (Willie Jack), he's Haytalk, too, he not like it, so he waits until I grow up, and then he gives it to me (Khahtsahlano). I'se the only one in Squamish (tribe) whose got one. My father (Haytalk) got it from my grandfather, and he got it from he's father Khahtsahlanogh, and he got it from he's father, old Haatsalanogh."

Vol. 4. p. 24

(Note: It will be recalled that Haytulk's two sons, known by the English names of Willie Jack and August Jack, were ceremoniously bestowed at a potlatch given under the Burrard Street Bridge -- the old village of Snauq -- with the names of Haytulk and Khahtsahlano, being the names of their father and grandfather.)

Memo of conversation with August Jack Khahtsahlano, in my garden, August 14, 1937.

INDIAN CUSTOMS

INDIAN FOOD

STURGEON

August arrived dangling an angular stone, six and one-half inches at its widest part, and weighing 3 pounds net, by a wire which had been passed through a tapered hole, about one and one-half inches wide at the mouths on either side, and narrowed down to a central half-inch, two and one-half inches through stone from side to side of hole, which had been bored by some primitive instrument; the angular edges of stone being rounded, and the stone itself showing minute specks which sparkled.

Major Matthews: "Where did you get that?"

August: "I did it up. I get another bigger one; bring it next time; got hole in it, too. Not sure what it is, but I think it's hold canoe when they catches sturgeon out Spanish Banks or up head False Creek. I dig it out of ground when digging for my treasure; not find my treasure yet, but find this; about two feet down (in earth); two of them; together; right where Chinisset's (Jericho Charlie's) house was -- (approximately 100 yards east into the Indian Reserve from the corner of Ogden Avenue and Chestnut Street -- down deep, about two feet; I find two; bring you big one next time."

Major Matthews: "What for?"

August: "I think use it when they catches sturgeon. Squamish have big hook on end of long pole; big bone hook with barb on it, and theys go out after sturgeon, when the tide is out, and hook him; then sturgeon, he's big fish, maybe ten feet, he pull hard; wriggle; wriggle in the water;



go swift; canoe goes too fast, may be waves; may be wind, Indian hold on hard, and if theys got nothing canoe not go straight; goes this way, goes that way, all about, so the man in the stern drops this stone; hold back stern of canoe."



Vol. 4. p 25

Major Matthews: "For anchor?"

August: "No, so's canoe not go so swift. Makes canoe go straight. Then, by and bye, he's (sturgeon) get tired; they take him to beach; he's too heavy, so's they tip canoe on beach; slide him in; tip canoe back again, and they take him home."

Major Matthews: "How do they know where the sturgeon is? They cannot see him on the bottom?"

August: (shaking head) "There must been awful lots sturgeon one time; up end False Creek; out Spanish banks; all over. They can't see him on bottom; they just feel with pole with hook on it; bone hook, big one; they just feel around with pole when the tide is out. Front man in canoe have pole with hook; man in stern with paddle; poke around with pole. Sturgeon's kind of rough outside, they can feel when pole touches him; then jerk hook quick; maybe hook him in front, maybe middle, maybe tail.

"There's a cedar rope on the hook; man in stern pull rope tight. Hook comes off pole; (note: he means that the tremendous weight, perhaps 800 pounds, of the struggling fish would pull the bone hook off the pole), take pole in canoe, but hold on hard to rope; hold hard on to sturgeon; keep rope tight; hang on; pull pole in canoe; hook not come out if hold on hard; throw rope with stone over stern; it pull behind; rope is cedar bark rope."

Major Matthews: "Well, what happens then? When he gets tired, take him beach, tip canoe, slide him in, tip canoe back; he's in canoe. What next?"

August: "Take him home; pull canoe up on beach, dump sturgeon, clean him; slice him; slice him, not very thick (note: with stone knife) 'bout one inch; hang slice up to dry; maybe hang in house to dry; maybe good day hang him outside."

Major Matthews: "Doesn't it get smell?"

August: (amused and smiling) "Dry, oh dry quick, dry good two days; then put slice in house; smoke him; dry by fire; that's food for winter."

Major Matthews: (laughing) "Then put in (wooden) trough (filled with water), put in hot stone; supper's ready."

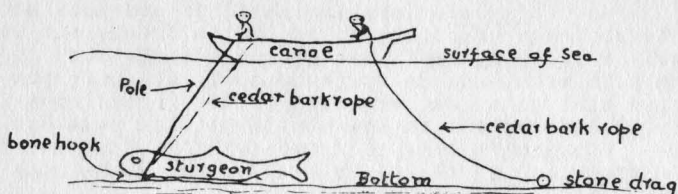
August: (also laughing) "Supper's ready; no bread; just sturgeon; good eat."

Major Matthews: "What about pudding?"

August: (chuckling) "No pudding."

Vol. 4. p. 26 Major Matthews: (consolingly) "Well, maybe they didn't have oranges, and lemonade, or ice cream, but that sort of food produced some pretty good men and women."

August: "Good health; no sick. Look at Haxten; she's 106 years old, and got front teeth; same teeth (as when she was a girl). Don't drink tea when she was young; everything roast, fire roast, maybe sometimes boil. I bring you big stone next time."



Memo of conversation with August Jack Khahtsahlano, in my garden, 23rd August, 1937. (He is still camping on the Kitsilano Indian Reserve.)

Mr. Khahtsahlano brought another stone; much larger than the last; of sandstone; probably originally from Sim-sah-mulla (Bayswater Street beach), or perhaps from near Siwash Rock; pierced by some primitive abrasive stone tool, with a good sized hole in the centre large enough to pass a half-inch rope through. The stone is seven and one-half inches by seven and one-half inches by four inches, and weighs nine pounds, ten ounces. It was dug up on the Kitsilano Indian Reserve, by Khahtsahlano, about one foot beneath the surface, and about one hundred yards east of the corner of Chestnut and Ogden streets, on the site of the old house of Chinalset (Jericho Charlie) and To-who-quam-ki.

STURGEON

Mr. Khahtsahlano said: "Here's that other stone I promised you." (See conversation of Aug. 14.)
Major Matthews: "Do you s'pose it was anchor for canoe?"

August Jack: "Moooo. It would not be sharp in front if it was."

Vol. 4 p 27

INDIAN DRESS
INDIAN HAIR

Khahtsahlanog: (handing over three more crude drawings on writing paper, made with colored crayons such as school children use.) "Indians head (laughingly). These green feathers alright in he's hair; may be not colored right (not correct hue), I've got no good paints, but theys (Indians) take white feather and dye them so theys (feathers) same as grass; then put them in their hair.

"Indians not cut their hair short long time ago; long time ago let it grown down to he's middle; only since whitemans come cut it short. (Note: by short he does not mean as whitemen cut their hair, but cut off about the nape of the neck; which is very long for whitemen). Chinalset and Tom-quam-kee cut hair short, but not before that (Indians did not); before that Indians wear it long; down to he's breasts. Theys braid it. Mans wear it in front; womans hang it down back. Mans have one braid on each side; it hang down in front; he ties ends together so's it not go over (his head); just like I draw you here."

CHIEF KHAHTSAHLANOUGH

Major Matthews: "What's that yarn about Chief Khahtsahlanogh coming up from Point Roberts, or about Khahtsahlanogh being a very ancient historic title first at Point Roberts; woman break the moral code; they all leave her and come to Snaug?"

August Jack: "No; that's not it. Chief Khahtsahlanogh not come from Point Roberts; he come from Lillooet; anyways he's father did; "old" Khahtsahlanogh; my great grandfather.

"My mother Why-wat, she tell me. My great grandfather Khahtsahlanogh he come down Squamish from Lillooet, and he sit eight days, all the time, nothing to eat, in the door; without eating.

INDIAN CUSTOMS
INDIAN MARRIAGE

"He sit eight days without eating; maybe he go away for a few minutes, but he come back again and sit down; sit in the doorway; just inside.

"He's got lots goat skins; they expensive, hard to get; shoot with bow and arrow, but he's got fifty; all together; he get them up the mountains; take long time to get them; shoot with bow and arrow; take long time to get fifty skins; he bring them to house with him when he sits in the door. He wants to marry the girl in that house."

Major Matthews: "How did he know about the girl; he must have met her before?"

August Jack: "No. He just hear the news; he just heard about girl; he hears the news; the girl is good, and her peoples rich, got lots of everything; got canoes; got blankets, old fashioned stuff (Note: meaning unlike the modern idea of wealth). He never see her before. He just leave Lillooet and come down Squamish.

Vol. 4. P. 28

"At the end of the eight days, her father says "put them together". So her father goes out and gets a man to put them together (marry) so's my great grandfather's going to marry that Squamish girl, and then he stays at Squamish about a year, and then there's a baby, and that's my grandfather Khahtsahlanogh.

CHIEF KHAHTSAHLANOUGH "Then "old" Khahtsahlano he's not old then; he's go back to Lillooet again to show them he's wife and boy, and then he comes back to Squamish, and stays, and he's boy grow and grow and grow, and that's Chief Khahtsahlano, my grandfather, and then he comes to Chaythoes, and his brother Chip-kay-m go to Snqua."

Major Matthews: "Did you say "old" Khahtsahlanogh from Lillooet sit outside for eight days without anything to eat?"

August Jack: "Not sit outside; inside door; inside door-way; nothing to eat for eight days. You see they got big name in Squamish (proud family name). Theys (the girl's family) punish him; they find out what sort of a man he is. Lots of man he sit four days; then he's go away; he's give up; he go away; he not come back; he not want girl very much."

"When he ("old" Khahtsahlanogh) was leaving Lillooet, he's father tell him "if you not man enough to sit eight days you NEVER get a wife". So he's ("old" Khahtsahlanogh) come to Squamish from Lillooet, and sit down eight days."

Major Matthews: "Did you say the girl's father got a man to put them together?"

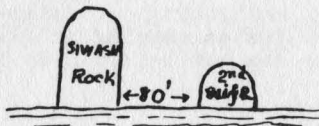
August Jack: "Yes, they have to. The girl's father cannot do it. You see, theys got a big name in Squamish; they cannot take the man's word; theys got to have witness. That's Indian style."

SIWASH ROCK

Major Matthews: "Where did you say Siwash Rock's second wife was; just by him; how far away?"

August Jack: "Just this side (southeast from Siwash Rock) about eighty feet from Siwash Rock; perhaps more; this way (towards Kitsilano Beach). It's a rock; sharp shape at top; peak; high at top, like womans got peak hat; it's got mouth, and eyes; looks like a woman."

Note: Siwash Rock's other wife, Sunx, is below Prospect Point, near Lighthouse.



Vol. 4 b29

It is my old Indian friend, Khahtsahlano, who neither reads nor writes, speaking:

"ME! (astonished) Stone age man? May be, too; (long pause; then smiling) you're "Relief age" man.

"Long time ago, Indian boy's father just (as) anxious hees boy have good education as white boy's father like hees boy go university, but hees got no pencil; nobodies know how to write. So hees TELL him.

"When hees go out in canoe fishing young Indian paddle; old Indian fish; canoe not go fast; canoe go slow past places; lots time talk about things; tell what happened there as canoe go by. Old Indian fish and talk; young Indian paddle and listen; old Indian make young Indian say it back so's he get it right; then old Indian tell him again; that's way teach him about Squamish. Some boy no good; he not listen. Good boy he listen; bye 'em bye he grow up, be wise man; he know lots. Indian (who) knows most 'bout history most educated; hees best man; peoples ask him 'bout things; maybe make him chief."

J. S. Matthews

October 6, 1937.

"Early Vancouver", Vol. 5, p.337:

October 6th, 1937.

EDUCATION

Two men, one white, one brown, sat side by side on a cottage verandah on sunny summer's evening at Kitsilano Beach; old friends, enjoying each other's company, and with a tray of tea and iced cake between them, watching the blue sea beyond the sandy beach of Kitsilano shimmering as the golden rays of the setting sun fell upon its wavelets. It was a tranquil happy scene. One man was August Jack Khahtsahlano, son of Khay-tulk, or 'Supplejack'; grandson of Chief Khahtsahlano of Chaythoos, First Narrows, and Snauq, False Creek, Vancouver, Canada. The English speaking people converted the historic Squamish name Khahtsahlano into Kitsilano, and applied it to their suburb of Vancouver. August neither reads nor writes. The other man was Major J.S. Matthews, pioneer and City Archivist, Vancouver.

The conversation continues:

Major Matthews: (jokingly replies to some remark made by his companion) "Oh, you're a STONE AGE man, August!"

Khahtsahlano: (astonished, ejaculates) "ME!!! ME!!! ME STONE AGE MAN? May be, too. (a long pause; then smiling) You's RELIEF AGE MAN" (a reference to the thousands of Canadians living 'on relief' during the years 1933-1937).

Khahtsahlano: (continuing) "Long time ago, Indian boy's father just as anxious hees boy have good education as white boy's father like hees boy go university, but hees got no pencil; nobodies know how to write. So hees TELL him."

"When hees go out in canoe fishing, young Indian paddle; old Indian fish; canoe not go fast; canoe go slow past places; lots time talk about things; tell what happened there as canoe go by. Old Indian fish and talk; young Indian paddle and listen; old Indian make young Indian say it back sos he gets it right; then old Indian tell him again; that's the way teach him about Squamish (Indian tribe). Some boy no good; he not listen. Good boy he listen; by 'em bye he grow up; be wise man; he know lots. (Indian (who) knows most about history most educated; hees best man; peoples ask him bout things; maybe make him chief."

*This was at Major Matthews'
home. 1158 Arbutus St.*

Vol 4. p 30

GENEALOGY

of

THE SQUAMISH INDIAN FAMILY OF KHAHTSAHLANOfrom which name"KITSILANO" IS DERIVED.

,
 ,
 ' Khahtsahlanogh of
 Lillooet
 ,
 ,
 ' "Old" Khahtsahlanogh of
 Took-tah-kah-mic
 ,
 ,
 Kitsilano - 'Chief Khahtsahlanogh
 of Chaythoos
 ,
 ,
 'Khay-tulk. (Supplejack)
 of Chaythoos
 ,
 ,
 'August Jack Khahtsahlano
 born, Snaug

CHIEF KHAHT-SAH-LAN-OUGH
of
Kitsilano.

A European descendant of Chief Khahtsahlanough, of Chaythoos, (end of Pipe Line Road) Stanley Park is, in 1943, Frank Plante, of Clarke Road, R.R. No. 2, between New Westminster and Port Moody. Also Mrs. Captain George Mayers, of the same address, and other members of her family. On Oct. 29th, 1889, Frank Plante drove Lord Stanley and his A.D.C., the present Earl of Derby, and Mayor Oppenheimer and his City Clerk, Thos. F. McGuigan, to the ceremony of the dedication of Stanley Park.

The descent is as follows:

Chief Khahtsahlanough had three (or more) sons, Khay-tulk, Khar-luk and Kee-olst, and one (or more) daughter, Khah-my. Khah-my married Supplien Guinne, a former Fort Langley Hudson's Bay Co. employee, French-Canadian, from Three Rivers, Quebec. Supplien Guinne was a pre-emptor of what is now part of Marpole. His farm and orchard were exactly at the south end of Granville St. on banks of North Arm, Fraser River. His name was so difficult to spell and to pronounce that he became known as 'French John'. Frank Plante says he was also known as John Young, a semblance to French Guinne being English Young. Supplien Guinne, 'French John', or 'John Young' had a daughter Ada, or Addie, a half-breed, and she married, at Moody's Mills (Moodyville, now North Vancouver) July 18th, 1868, Peter Plante. Their wedding was the first recorded one on Burrard Inlet, and the clergyman was Rev. Edward White.

The eldest child of Peter Plante is Frank Plante. (See his photograph taken August 7th 1943).
13th April, 1868. J.S.M.

CHIEF KHAHTSAHLANOUGH (KITSILANO)

	:	
	:	
	:	
Supplien Guinne - Khah-my,	:	sister of Khay-tulk,
"French John"	:	or "Supplejack",
"John Young"	:	son of Khahtsahlanough
	:	
	:	
Peter Plante	- Addie,	"Miss Ada Young", dau.
	:	Supplien Guinne.
	:	Wedding at Moody's Mills,
	:	Burrard Inlet, 18 July 1868.
	:	
Frank Plante -		born 13 April, 1868

Memo of conversation with August Jack Khahtsahlano, who called at the City Archives after an interval of seven months since his last visit. July 11, 1938. Vol 4. p 31

KITSILANO, the name Major Matthews: (to August Jack)
KHAHTSAHLANOGE, Chief "Gracious, where have you been all this time?"

A. J. Khahtsahlano: "Been in St. Paul's Hospital; thirty-nine days; stomach sick; six times X-ray; didn't tell me what's matter; better now; no pain; no meat; just vegetables; not very strong; feel weak."

Major Matthews: "What about that declaration we made that you want to change your name from August Jack to August Jack Khahtsahlano? You got paper we made?"

A. J. Khahtsahlano: "No. I take it Squamish; not bring it back yet, but I talk to Chief and he says it's got a "K"; he says it's Khahtsahlano, not Haatsalano, so we better change it."

Major Matthews: "You sign this paper now; it's copy; it won't be official, but it will do to remember by; if it's official you've got to make swear."

A. J. Khahtsahlano: "Alright". (Signs in presence of Miss Margaret Giles, who witnessed his signature, name "August Jack Khahtsahlano", after the words had been written for him to copy.)

INDIAN CUSTOMS AND GAMES

TCK-QUALLA

LACROSSE

Major Matthews: "Come over here to the glass case. See that black stone ball? It's four inches through; twelve and a half inches round it; weighs three pounds six and a half ounces. (Presented C. R. Brusberg, see Acquisition Book, page 10.) Whitemans tell me he dig it out of ground near corner of Cedar Street and Fourth Avenue when he's making road; long time ago; give it to me. What's it for?"

A. J. K.: "Well. If it's Indian it's Tek-kwal-lah; just like lacrosse; only they uses their hands; no stick; no net; that's where lacrosse comes from (originated) Eastern Indians use stick; Squamish use hand. Say "Tchuck" fast, "kwal" slow; Tahuck-kwal-la, Tek-qualla."

Major Matthews: "How did they play the game?"

A. J. K.: "I never see it played; not enough young men my time. But my father (Hay-tulk, or "Supple-jack"), he tell me about it; my father tell me if man's a good runner he always gets to the goal."

Vol. 4 p.32 "Your partner throws it to you. No, they don't play on beach; play between houses; in front houses; any place what's good where they can play; any place where there good clear ground in front of houses. They've got little base, like lacrosse; only two poles; no net; 'bout five feet apart; 'bout six feet high poles; they's got goalkeeper. You got (stone) ball; just like footBall, only you use your hands; you get round stone, you throw it to your partner; about six men on each side; six men make team for Chuck-quala; your partner run; you run too; man in goal try stop it. You can run through with it in your hand, or, maybe, throw it with your hand. Goal keep try stop you; try catch stone; he's got to take it from you. Good rugner get in goal.

"You see, there different places all the way up Squamish river from Stanish; Stamish is below Squamish; and those fellows up river come down to Stamish to play; long way up; up's far Yukits (Yook-witz), and they play against each other, and find out what's the strongest team; just same white-mans."

Major M: "Well, it's heavy; it's stone; maybe it hit you; may be hurt you?"

A. J. K.: (laughing) "Oh, take chance."

Major M: "Where did they get black stone to make it? No black stone here." (Black pebbles are in profusion on Sechelt seashore.)

A. J. K.: "I don't know; up mountains, I suppose."

Major M: "Well, how did they make it so smooth, and round, and polished?"

A. J. K.: (impatient at such ignorance) "Well. They can chip it, can't they? Make it smooth with another stone, can't they? So's not to hurt his hand when he catch it; so's it roll. Sames they do other stones when they make things."

Major M.: "Well, how did whitemans come to find it at corner Fourth Avenue and Cedar Street in the ground?"

A. J. K.: "Maybe they had a good place to play there; may be they lose it down old root, or hole in ground; maybe just leave it there till next game." (Note: All the area to the west and north was originally swamp; all to the south, hillside; the old Indian village of Snauc lay due north, a short distance from Cedar and Fourth, where it was found. In early days of white settlement, there were still trace of what appeared to have been a clear space in the woods at that point; a little creek ran through it, and there was a small pond surrounded by solid ground; it may have been an Indian "playground". J.S.M.)

Vol. 4. p.33

Major Matthews: "I show that (stone) ball to Dr. Raley, and he tells me Indians have game with ball, same size about, but soft; cedar bark, rolled tight, covered with skin, and a little tail about eighteen inches long fastened fast, and they (Indians) pick it up with stick -- by the tail-- and throw it with stick. But he says ball's soft."

A. J. K.: "That's 'nother game; that's not Tok-qualla; that's light ball with tail on it; I forget the name; whitemans plays that game; they calls it "Hobby"; two little bits of sticks with little bit of string between; pick it up with stick; throw it."

"Tok-qualla's different; like lacrosse; only no sticks; no net in goal; just throw it with hands. That (stone) ball's heavy; they make it heavy so's they can play. My father tells me if mans good runner he always get to the goal."

Further conversation with August Jack Khahtsahlan, Aug. 4, 1936

GASTOWN, 1884GEORGE BLACK, BUTCHERJERICHOJERICHO CHARLIETOM CYRSSUNNYSIDE FLOAT

A. J. K.: "First I remember Gastown only four houses; just two saloons, one butcher shop, one chinaman's laundry; may be more, I forget, long time ago, and a few shacks along beach by Cambie Street. Tom Cyrs have one saloon, south side Water Street; china laundry south side too."

"Jericho Charlie, my step-father, he take big canoe; go down Hastings Mill store. Load up. Maybe ten sacks oats, ten sacks barley, five bales hay, groceries, put all in canoe, then paddle up to Gastown; steer, in here between logs and floats; in between Sunnyside float and Joe Mannion's float; push canoe under George Black's butcher shop, and theys open trap door in floor, and lower meat into canoe. Sail and paddle canoe down to Jericho and Point Grey logging camps; no float at Jericho; just run nose of canoe up on sand, and Jericho Charlie pack oats; one sack at a time; up to camp; camp just by beach. Big canoe, big load; two tons."

"Sunnyside float just two logs; may be float four feet wide; may be five feet; about two hundred feet out in water; foot Carrall Street."

METHODIST PARSONAGEANDREWS"CHUCKLE"

"I think that's beathouse (photo of Gastown from water, 1884) way over here. There's whitemans lived in little shacks along there (foot Cambie St.)."

There Andrews live in little shack there, and "Chuckle" he's got hole in his throat, and when he talks he goes "chuckle, chuckle" and we call him "Chuckle".

SPARS:

"These logs (same photo which shows a few logs beside Sunnyside float) may be spars. They square them on the beach, low tide. Put

Vol 4 p 34

them on beach, high tide; chop them square (octagonal) with axe; float off high tide."

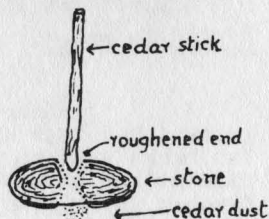
BLUEBERRIES
BLACKBERRIES

"I been pick blueberries and blackberries, but theys low; six cent pound blackberries; ten cents blueberries; my wife (Swanamia) go out Point Grey sell them. Indians boys break in our house and steal twenty baskets, and my hat whats in that picture there on wall; I got two more though, not so good though. Catch boys up Kamloops, bring back; priest says they's not to go to jail; theys get lash every Saturday."

Memo of conversation with August Jack Khahtsahlano, who came to the City Archives, and shared my lunch with me. His wife is up at Sumas picking hops. August 22, 1938.

INDIAN IMPLEMENTS
ALD. J. W. CORNETT
FIRE, making

August said: "This stone (a round flat stone fell out of the bank at the summer residence of Ald. J. W. Cornett, lot 9, Hogan's Alley, Maple Beach, Boundary Bay, (American side), Aug., 1938, size $4\frac{1}{2}$ " x $4\frac{1}{2}$ " x $1\frac{1}{2}$ " with tapered $1\frac{1}{2}$ " hole on both sides hollowed down to centre hole of $5/16$ " dia.; edges darkened with charcoal). This stone is for making fire. The ways theys do is, they get little stick, and twirl it in hole; roll it between hands, it gets hot; the grinding makes it hot; the cedar grinds, and the cedar dust glows; it's hard work, but it makes the fire alright. Then, under the little hole (in the middle) theys have a little pile of cedar bark dust, and little bits red hot dust from the cedar stick drop through the hole on the little pile, and you get fire. You can see the charcoal burn. When the smoke comes, theys lift the stone, and blow on the little pile."



FIRE MAKING Major Matthews: "How long the stick?"

August: "Oh, 'bout so long; 'bout eighteen inches, and 'bout one inch, maybe little more thick; dry cedar stick; it 'bout fill the hole; they cuts a little notch in the stick so's make it rough; end of stick big enough to fill the hole. See this dark part of this little hole. I think that's where the fire been; maybe. After the whiteman come, they get flints."

Major Matthews: "How did they carry fire away from where they made it?"

August: "Well, they have a little thing like a tent, just a few inches high, but long, only no ends to it, and they put it on bow of canoes, and they put enough cedar dust under it, and the fires in it, and when the canoe go along the wind blow through the tent,



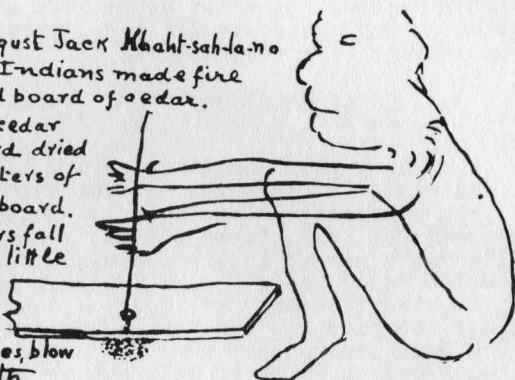
CITY HALL

26th Aug 1938

Drawing by August Jack Khaht-sah-la-no
showing how Indians made fire
with stick and board of cedar.

Water soaked cedar
stick and board, dried
very dry in rafters of
house. Hole in board.
Friction embers fall
through hole on little
pile of cedar
dust beneath.

When smoke comes, blow
on it with breath.



J. S. Matthews Aug. 26. 1938

HOW SQUAMISH MADE FIRE

I tossed this scrap of paper across the desk to August Jack Khahtsahlano, saying "show me how Squamish made fire". He drew in pencil; I inked it in. It shows a stick, a board, and small heap of dust below hole in board. The cedar must be old water-soaked, almost black in colour after lying in creek or swamp, and "dead". It was then stored in the rafters of their houses in which earth fires were constantly burning until it became tinder dry. Tiny embers, produced by the friction of the rapidly twirling stick, fell through the hole on to tinder dry cedar dust. When smoke appears, the firemaker blew with his breath on glowing embers; fire followed. J. S. Matthews
see Khahtsahlano conversations, 22nd & 26th August 1938

Vol. 4. p. 35

and keep the fire smouldering; that's how."

Major Matthews: "What about the wood; the cedar?"

August Jack: "They get it out of the water; cedar trees what's been in the water long time, and theys put big pieces up in the house; high up, inside house in the rafters, and it get dry, very dry; cedar what's been in water is best."

Major Matthews: "Why don't they get cedar out of the woods?"

August: "Well. Cedar what's in the trees not so good. The sun gets at it, and it gets hot and cold; it's got life; it don't work so good as what's been wet. Cedar what's been under water, the water soaks into it, and it works better-- when it's dry again; it get very dry up in roof inside house; there's fire inside house."

SUPPLEJACK
HAY-TULK
INDIAN DRESS

Major Matthews: "Did Supplejack, your father, wear long hair?"

August: "Long hair, black, down to his shoulders. And a little bit mustache, and whiskers on his chin. Great big man; bigger than me. He's good man. You say whitemans say he's bad man. Some whitemans say, perhaps, but he's good man; knows how to look after himself. He has two horses and twelve cows, and six pigs. George Black have horse; race horse. He always racing he's horse against Supplejack's. No. Supplejack not ride his own horse; somebody's else; Supplejack too big. Indian not bury him inside that deadhouse, in a canoe, at Prospect Point if he's not good man."

HAXTEN

"I go in to see Haxten this morning when I come over. She say, "I'se getting old; can't sleep night; only day." I say, "What's matter? Not enough blankets? You get cold?" She say, "No. I'm warm, but I' can't sleep". She tell me her great, great grandfather tell her about it before; when you get old you can't sleep in the night time; you can lie down, only not sleep; just sleep in the day time; that's way you can tell when you're getting old."

INDIAN TRADITION

(After and long, desultory discussion on the purpose of life, and the life hereafter. August is very devout Roman Catholic.)

August: "That's what the Indians say; only one man be God, but don't know who he is; never see him. Do you think this ground (Vancouver) under water one time?"

Major Matthews: "No doubt about it."

MT. BAKER
MT. GARIBALDI
MT. SAKUS (sic)
GROUSE MOUNTAIN

August: "Wise Indian man say that too. One time the water rise up; Squamish river gets higher and higher; rain, rain, rain, big drops, not little drops, but big drops

Vol. 4 b 36

bigger than your hands put together, and theys keep falling, falling, and the water rise up, and up, until it cover Grouse Mountain and all the little mountains; all except three peaks, Mt. Baker, Mt. Garibaldi, and Mt. Sakus -- way up the Squamish River. And the men in the canoe rise up and up, and as they steer through the cedar trees one breaks off branches, and the other twists it, and they made it into a big cedar rope; about four inches thick; and tied it round top of the mountain."

Major Matthews: "What did they tie?"

CANOES

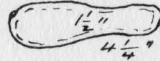
August: "Tied the canoe to the mountain; put the rope around the top of the mountain, and tied the canoe to it; all 'round top of mountain, so's make canoe fast."

INDIAN HAMMERS

(Presenting me with a little hammer, four inches long by two inches at the widest part.)

Major Matthews: "Where'd you get this little hammer?"

August: "Up Squamish; that's tetshes, little tetshes (hammers); those over in the glass case are big tetshes. Big tetshes (hammers) for making canoe; little tetshes for making little things. White carpenter got little hammer, little chisel; got big hammer, big chisel; Indian carpenter just same!"



Memorandum of conversation at City Archives, with August Jack Khahtsahlano, born at Snauq, (under Burrard Bridge), False Creek, 26th August, 1938. Vol. 4. p. 37

KITSILANO, The name
KHAHT-SAH-LA-NO

August said: "I bring you that paper back, to change my name. I see all the chiefs. On time they tell me there no K; now they tell me there K. I see all the chiefs, Gus Band, Louis Miranda, and two or three more, and they talk about it, and they say it's got to be "KHAHT-SAH-LA-NO", same as on this paper."

Major Matthews: "Have you made up your mind that you want to change it? I don't like you have name August Jack, just because some body, long ago, call your father "Supplejack"; didn't they have a big potlatch down Snauq, and very old man, Tom, put his hand on your head, and say "This boy's got an English name, August. Now, we will give him an Indian name, after his grandfather Khahtsahlano; and then they give out blankets, and tea and lots to eat?"

August Jack: "Yes, that's right. When you're ready, I sign paper." (Miss Giles typed the document, to conform with the changes made since, and Major Matthews and August went down, and the document was formally signed "August Jack Khahtsahlano," by August, and witnessed and sealed, by John Burling Roberts, barrister and notary public, the impress of his seal, put in triplicate. Major Matthews promised to have one copy framed for August to take home. JSM)

KHAY-TULK
HAY-TULK
SUPPLEJACK

(The same committee of chiefs decided that the name Khay-tulk, known as "Supplejack", father of August Khahtsahlano, should be "Khay-tulk", and not Hay-tulk, as formerly.)

FIRE, Making
CANOE

August continued: "You see, as I tell you before, when making fire with this stone, your hands slip down the stick, that's when you keep the pressure on. So's got to lift your hands up to top of stick again; do it quick; stick don't come up; just hands. But you get quick at it; jumping up your hands so's not to stop."

"But some Indians not use stone; some Indians used bit of cedar board instead of stone. They say stone not so good as board. I don't know how they find out; maybe from Pemberton Indians, maybe Sechelt Indians, maybe find out themselves. But, ways they do it make little hole in board, and swirl stick in hole; they say make fire quicker; not so much work. Not use stone after; only some peoples."

Vol. 4 p 38

"The cedar board come out of water same as the stick; the cedar old, and black color; stick black color too. Been in water; that's what make it black, and it's got good and dry in house; cedar board make fire quicker than stone. Some peoples still use stone, though. Just like white men; some use lighter to light his pipe, some use matches; just "fancy" which kind you use. Nowadays we stuff the stove full of newspaper and strike match. (He laughs)

"When they take fire in canoe they have little tunnel, like, of wood. Three pieces of wood, few inches wide, and about three feet long. Fasten them together; mud on bottom to stop wood burn, and block up one end so's not burn cedar dust so fast. Then put fire in little tunnel, and put in cedar dust, and bark. Get bark like you make cedar rope of; dry, very dry; rub it in your hands to break it up; roll it like a ball, make it small, then stuff it in little tunnel, and when you get in canoe, put little tunnel anywhere in canoe, but lift up corner of kliskis (cover of woven matting) and that lets the wind blow under the kliskis, and it blow on the burning cedar bits. Then because one end of tunnel is blocked up, it not burn so fast, but it keep burning all the time. They take it in the canoe, where ever they go, keep on stuffing more in little tunnel, and when theys get to camp, fires ready; save lots of work with fire stick; don't have to work to make fire.



CHIP-KAY-M (Chief George)
BEAR
LITTLE MOUNTAIN
GUNS, FLINT

"You see up Little Mountain there; up Cambie Street. That's when the bear got Chip-kay-m. Chip-kay-m hunting bear, and shoot,

but he's slow re-loading; he's only got muzzle loading flint gun. Big bear comes at him, and claw all down the left side of his face, and tear his breast; hurt him very bad, but Chip-kay-m got better again."

"That's where it was; right there, by Cambie street just below Little Mountain."

DOMINION OF CANADA,) IN THE MATTER of August Jack
 PROVINCE OF BRITISH COLUMBIA) Khahtsahlano, heretofore known
 TO WIT:) as August Jack (son of Kay-tulk,
) who was also known as Supplejack)
) and grandson of Khahtsahlano
) formerly of Chay-thoos (now known
) as Prospect Point), Stanley Park.

I, AUGUST JACK KHAHTSAHLANO, of the Capilano Indian Reserve, North Vancouver, British Columbia, born in the Indian village of Snaug (formerly situate on False Creek, Vancouver, B.C.) heretofore known and called by the name of August Jack, DO HEREBY GIVE NOTICE:

That I do for myself and my descendants formally and absolutely renounce, relinquish and abandon the use of my said surname "Jack" as a surname and hereby assume, adopt, and determine henceforth on all occasions whatsoever to use and substitute the name of "Khahtsahlano" as my surname, which name was bestowed upon me formally, according to Indian custom, at a ceremony held by the Squamish tribe at the said village of Snaug in or about the year 1890.

IN WITNESS WHEREOF, I have hereunto set my hand and seal this twenty sixth day of August, A.D. 1938.

SIGNED AND SEALED IN THE)
 PRESENCE OF:)
) "August Jack Khahtsahlano" (Seal)
 "John Burling Roberts")
 Law Dept. City Hall)
 Vancouver, B.C.)

(Notary)
 (Seal)

"KITSILANO"

Chief Khahtsahlanogh (no English name) was a Squamish Indian chief who, early in the 19th century, migrated from his ancestral home at Toktakamic, Squamish River, and settled at Chaythoos, i.e. "high bank", a clearing at Pipe Line Road, First Narrows. Here his son Khay-tulk, or "Supplejack", lived, died and was buried with honor in a canoe placed inside a mausoleum of wood. Khay-tulk's son, August Jack Khahtsahlano, was born at the vanished village of Snaug, False Creek, (Burrard Bridge). In 1905, the Canadian Pacific Railway opened lands for settlement, and called the new district "Kitsilano".

PROVINCIAL BOARD OF HEALTH
Division of Vital Statistics

January 18th, 1941.

Major J. S. Matthews,
City Archivist,
City Hall,
VANCOUVER, B.C.

Dear Sir:

I am in receipt of completed Form C.N.-0., registering the change of name of AUGUST JACK to AUGUST JACK KHAHTSAHLANO, on the 26th August, 1938. Also the change of name of his wife MARY ANN JACK (Indian name, Swanamia) to MARY ANN KHAHTSAHLANO. This is in compliance with Section 13 of the "Change of Name Act" and has been given file number NCN 108.

Yours truly,

DIVISION OF VITAL STATISTICS,

"J. D. B. Scott"

For Director.

/EJB

Memo of conversation with August Jack Khahtsahlano, at City Archives, Sept. 21, 1938 Vol. 4. p. 39

INDIAN IMPLEMENTS

August came carrying a long, concave wooden platter, 18½ inches long, 6½ inches wide, which he had hollowed out of cedar, to illustrate the sort of table "dishes" used by the Indians before the "whitemans" came.

August said: "I make this for you; to show what the Indians put their food on. This one man (individual) plate. (Holding it before him) Have some fish; have some potatoes?"

Major Matthews: (surprised) "Potatoes?! Not before the whitemans came?"

August: "Oh, yes. Indian potatoes; fresh water potatoes; get them out of North Arm, Fraser River. This little plate; just one man help himself. They make great big ones, too; (extending arms); for the family; about three feet long, and wide, too. Make them out of spruce and maple."

Major Matthews: "Make them with stone chisel and stone hammer as good as this one."

August: "Just as good."

Major Matthews: (showing him small sharp agate-like stone, 2½ x 1; inches, shaped like an Indian axe; tiny thing, picked up by Mr. Harry E. Kent on his summer cottage property, Lot 6, blk. 24, D. L. 543, near Dollarton, 1933.) "What for?"

August: "Don't know exactly. Maybe small axe head, but seems too small for axe. I think it's a woman's; just about the size woman's fingers would want to chop up roots before cooking them. Womans hold it in fingers, press down with palm, sharp edge cut roots up in little bits so put in for cooking; like chopping knife white womans have. But it's dull. It's been in ground so long, edge got blunt." (Must have been very sharp when it was sharp, for it is quite sharp now.)

CHINALSET

"JERICHO CHARLIE"

INDIAN CUSTOMS

INDIAN RELIGION

August: (following desultory conversation on the inhumanity and selfishness of man) "Old Chinalset (Jericho Charlie) he kind; he call me son, but I'm only step-son. He tells me, "Old peoples, go help them; when theys cannot make it, go help them; these peoples not pay, but the man above (pointing to sky), Chinalset tell me, he pay --- someday."

Vol. 4. p 40

GIBSON'S LANDINGSCJUNKROBERTS CREEKSTAWK-KI-YAH

"Scjunk, that's Gibson's Landing; Stawk-ki-yah, that's Robert's Creek; that beyond Squamish must not go; beyond Stawk-ki-yah is Sechelt."

"Scjunk is a little creek about 300-400 yards west of Gibson's Landing; Stawk-ki-yah is a long way; about three miles to Roberts Creek. There's a creek come down at Stawk-ki-yah; Indians camp there all the time; but north of that is Sechelt country."

(Note: In "Early Vancouver", Vol. 3, p. 164N, I have recorded Scjunk as a rock; there must be some error somewhere; a creek is more likely.)

"It was after the flood. Oh, that's a long time ago. I tell you about the flood the other day; about all the mountains covered with water excepting three highest."

"Well, this man Scjunk, he dance, dance, dance, dance all the time. Of course, he's got his mask on and everything, but he takes it off at night, and in the morning he puts it on again, and start dancing again."

Major Matthews: "What did he want to dance for?"

August: "Well, that's the way he was made. But, he's so old. He's got a friend in the ravens. The ravens he's friend; tell him the news; if there's anything new coming, the ravens fly and tell him. The flood is gone; all this is long after the flood. The man is Scjunk; same these little white models; they're in his dress."

NARVAEZ'S MAP, 1791ELIZA'S MAP, 1791GREAT NORTHERN CANNERYSTUCKALEHORSE SHOE BAYCHA-HAI

Major Matthews: "August. What do you think of this map? What does this Punta de Bodega mean here?"

August: (studying it) "May be the Spanish was travelling at night; at night after they left Boundary

Bay. Long summer evening, early morning, June, may be they travel; not see very good. Maybe these houses (square dots on map) be at Horse Shoe Bay, and Great Northern Cannery."

"There was always a big place (Indian settlement) at Cha-hai, (Horse Shoe Bay); I never seen them, but they tell me (split cedar) houses there one time. Indian from big village at Whoi-nuck (Squamish) go down there to troll and fish."

Vol. 4 p. 41

"Then there was cedar shake houses at Stuckale, (Great Northern Cannery). There's a creek there, and the salmon goes up it, and that's where the Indians goes to live. They had cedar shake houses at Cha-hai and Stuckale.

"I think those Spanish scared (frightened) to go in First Narrows. They just got sail. May be go in with row boat, but not with schooner; that's why they not make map. Perhaps they travelling at night time, and not see opening at Prospect Point."

Memo of conversation with August Jack Khahtsahlano at City Archives, October 13, 1938.

INDIAN IMPLEMENTS

(August came carrying two black stone arrow heads, one large, one smaller.)

INDIAN BURIAL

ARROW HEADS

August said: "I get these arrow heads up at Yookwitz; there's lots of them

there, but theys all broken; only these two good; they lying on ground in old graveyard, the graves were sitting on a rock, but the burial boxes all broken and fall to pieces, arrow heads lying around. Indian bury their dead sitting up in boxes, put box high up on rock; leave them there; just sitting same as when theys alive. But whitemans say got to bury them, so get all the bones, and put them in big box, sides six inches thick, and put them in ground, not deep, only about two or three feet down. I cleaned these two arrow heads with an old file; theys all covered with dirt; theys been with dead men. That's why they got file marks on them.

"In the box we bury the bones of Chinalset."

Major Matthews: "Why is this one big, this one little?"

August: "Big one for big animal, bear, deer; little one for little animal, perhaps squirrel.

CHINALSET,

JERICHO CHARLIE'S FATHER

"Old Chinalset was not my step-father, but my

step-father's father; my step-father, Jericho Charlie have same name as his father. The old man a great hunter. He shoot the

GRIZZLE BEAR

grizzle bear. Everybodies from Stamish,

Mamquam, all those fellows go try kill grizzle bear, but could not do it. Cheakamus people, they try, lots people try, but Chinalset, he kill him, Haxten tell me. He shoot him with bow and arrow, with stone point like this; go right through bear and out other side.

INDIAN GRAVES

"So, when we put Chinalset's bones in ground we all go up; that's about 47 years ago;

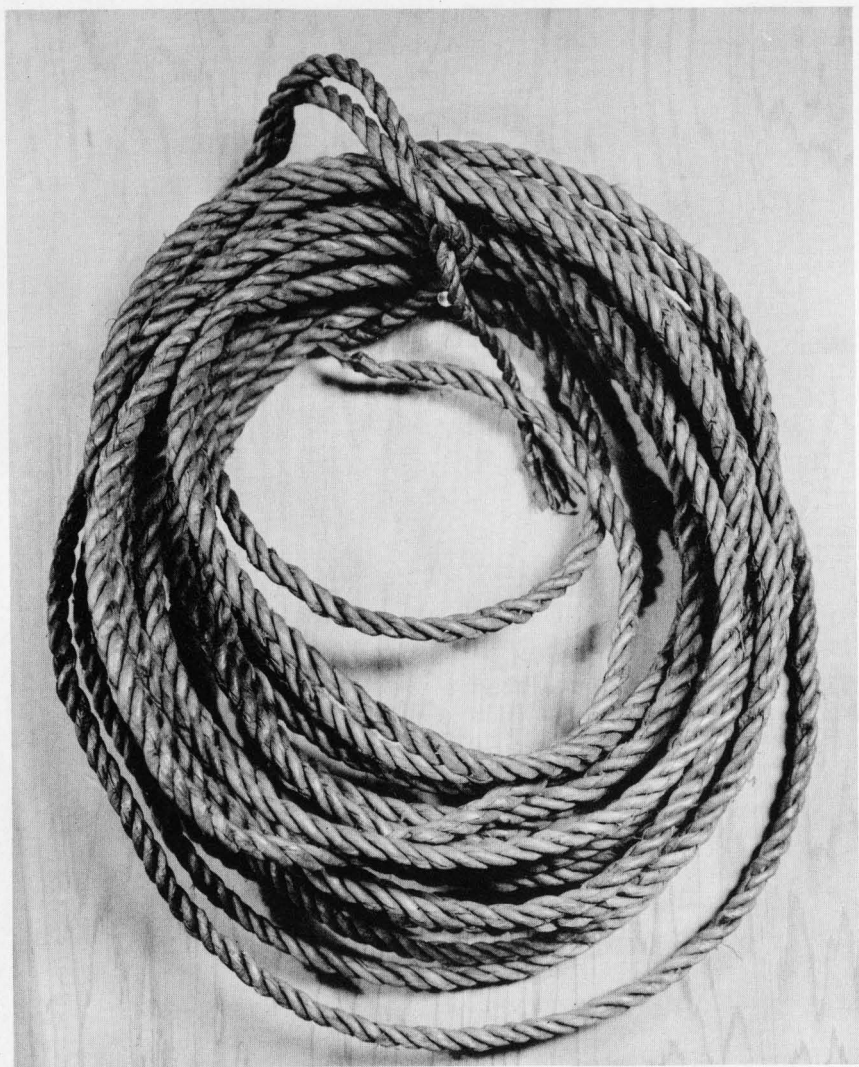
we all young men then. I was there. So was Jimmy Jimmy, very

SECOND BEACH, JULY 1889



Showing bouldered shore of "Stait-wouk", i.e. Indian name "white clay." Presented by A. Tinniswood Dalton, Esq.

CEDAR BARK ROPE



Twenty-five feet of three eights cedar bark rope twisted by hand.

August Jack Khahtsokland
Jehicho
Jerry Rogers
Indian Life & Customs

Pho. N. 157
P. 137

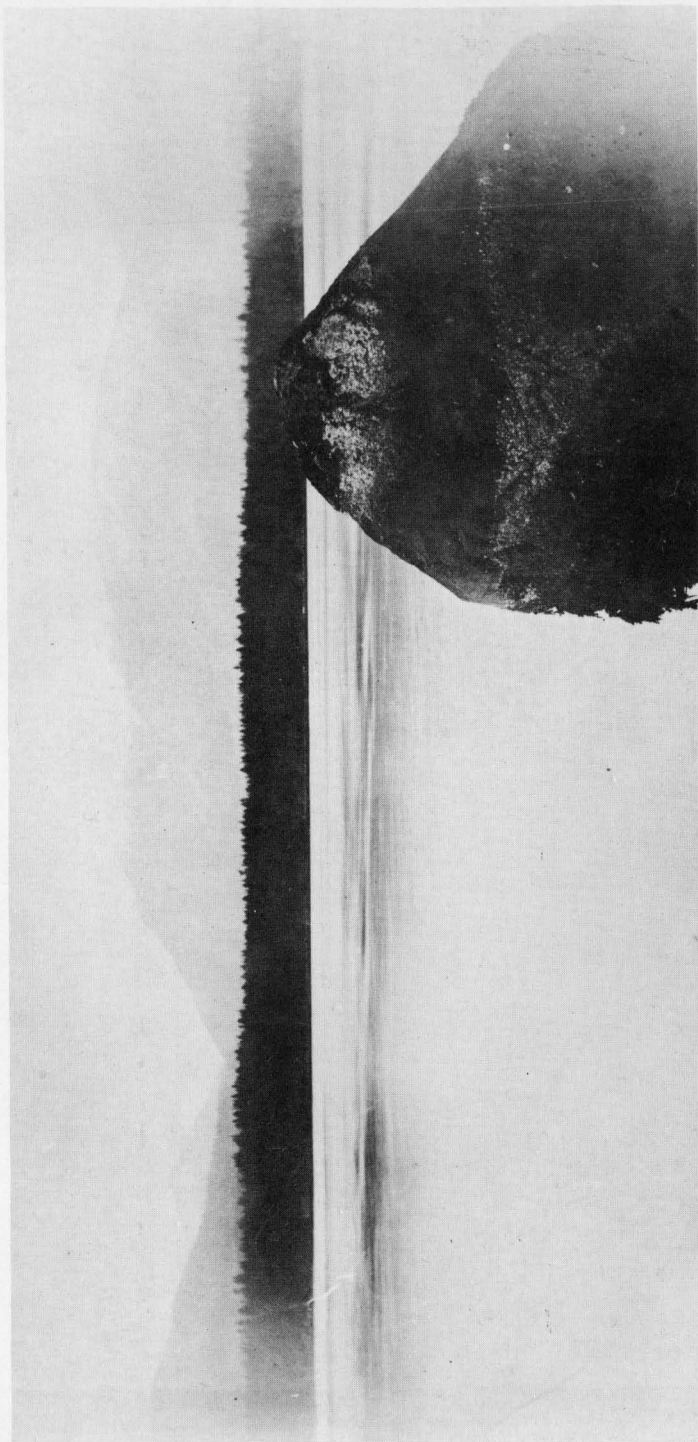
J. S. Matthews

"Early Vancouver", Vol. 4. p. 46

Memorandum of conversation with August Jack Khabitsch on 31 Oct 1938 when he drew rough sketch on scrap of paper to show where Chinalset of Gerich's Charlie, his step father, had a cottage on the end of the sand spit and where the big pot latch house stood where our station is now.

A hand-drawn map of the Jerry's Cove area. The map features a central body of water labeled "JERRY'S COVE". To the left, a road labeled "Log Road" runs vertically. To the right, another road labeled "Log Road" runs horizontally. A "Creek" flows into the cove from the bottom. A "British" flag is marked near the creek. A "Potlatch House" is indicated by a rectangle, with a note: "ABOUT 700 FEET LONG of cedar shake slabs pulled down and slabs loaded on gun boat". A "Chimp's set ('Jawcho Charlie') Cottage" is marked by a rectangle. A "Jerry Rogers' house" is marked by a rectangle, with a note: "After he & Burns white man who married Louisa, sister to August Back, lived and died here. Later it became Golf Club." A "Jericho" label is near the intersection of the roads. A note at the bottom right says "No Free-mallard ducks".

THE FIRST NARROWS AS CAPTAIN VANCOUVER SAW IT, 1792



A corridor of towering trees, a serrated wall of forest on both shores. First Narrows from Brockton Point, 1885. A photograph by L. A. Hamilton, C.P.R. Land Commissioner, who laid out the City of Vancouver and named its streets, when he was exploring the "Government Reserve", now Stanley Park.

OCTOPUS ROCK. "That boulder was just west of Brockton Point" said Khahtsahlano, aged Squamish, born 1877, "Gone now, no legend. Lots devil fish under it, lots. Pretty nearly every day, go back and catch more; nine legs; you eat legs, only wash them well after you boil them; if you don't, make your lips tingle just like when your foot's gone to sleep."

Vol. 4. p. 42

old man now, and Jimmy Jimmy's father, and his uncle, and Isaac Joe, and Chief Andrews, and my brother Willie Jack, and old Bill (i. e., Old William of Hastings Sawmill). My step-father Chinalset ("Jericho Charlie") was the headman. They -- the whitemans -- was going to build a bridge, and we have to move the boxes, and the boxes they all falling to pieces. The bodies set up high, sitting in boxes just like he's alive, and we found old Chinalset's bow, great big bow about four feet long, and

BOW AND ARROWS

thick as your wrist; Chinalset very strong man; that's why he use such a strong bow, and there was a big string on it, made of thick sinew out of leg of some animal, but it was rotten. Chinalset must have been very strong.

INDIAN GRAVES

"Then we found a tube, and they said there was a map in it. They say the people at New Westminster give it to Chinalset. The tube was about two inches diameter, and four feet long, and was black -- it's so old -- but we could not tell if it was galvanized iron, or brass, because it was black. But we did not open it because the old peoples say it might have some disease, and maybe that's right too; it was in the burial box. So when we bury the bones, and the bow, and lots of things we found, in the box, and put it in the ground, we stand the tube up in one corner of the box so's water not get in tube. The box is big, and the tube is standing on end in corner of box; it's there yet. I know where it is.

"Old Chinalset is a great hunter, all his things buried in his box with him. So we buried Chinalset again in a cedar box about six inches thick -- about two feet down -- on top of a mountain, and put all his things in with him."

BOWS AND ARROWS

Major Matthews: "What wood did they use for the arrow shaft?"

August: "Cedar"

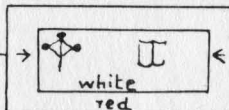
Major Matthews: "Wouldn't it split?"

August: "If it split, throw it away; make another; but not split. Shoot. When shoot, stone part (arrow head) go through (flesh); wood part (shaft) come back; but stone part (arrow head) go through just same bullet go through.

THE SQUAMISH FLAGS

"Old Chinalset got the map of Westminster; they must have given it him. That's where they get the flags from; the Squamish flag; all the chiefs got a flag. It was the first priest who came who gave the flags to the chiefs. I've got mine yet; some others have theirs; some have not. Mine has passed from old Khahtsahlanogh, my grandfather, then to my father, Khaytulk; then to my auntie, Kamai-- my father's sister-- then I got it, and I've kept it. All the flags are alike."

Three black balls -- -- --
like a steam governor



-- -- -- A book;
black lettering

Memorandum of conversation with August Jack Khahtsahlano, who called at City Archives, October 31, 1938. Vol. 4. p. 43

CANNON SHOT
WARSHIPS ON ENGLISH BAY
JERICHO

August said: (following conversation on necessity of putting "things down" on paper; he is a born historian)
"I tell my children. I say "You educated; you can read; you can write; if you sit down beside me, I tell you how the Squamish lived, but you think they will do it? Hooooooo. (disgustedly). They more interested in trapping; make two or three dollars."

Major Matthews: "Did you ever see the warships doing any shooting on English Bay? Come over here, and look at these big cannon shot; we find one at Brockton Point; this other on hillside over Jericho."

August: "The warships used to anchor off Jericho Beach, and used to shoot across to West Vancouver."

Major Matthews: "What sort of ships?"

August: "Old fashioned men-o-war; Sails, and steam, painted black; big ship; big white smoke when gun go off. They shoot up in the trees in West Vancouver; I don't know where the shells land."

"Then, sometimes, they shoot out towards Texada Island; away out into the gulf, and the shells would strike the water with a big splash, and then the shells would keep on going, splash, splash, splash, until finally they went down."

Major Matthews: "Did they go straight?"

August: "Sometimes; sometimes in straight line; sometimes they go crooked; curve off to one side, but keep on splashing; bounding over the water; two or three splashes before they go down."

CANDLES
JERICHO BEACH

"We used to go out on the warships, and "bum" candles. The fellow would give us short, thick candles; very thick, very short. The candles had been used; they could not give us new ones, but, when we were going ashore, they would give us a big bundle of them in a sack as we went ashore, and then at night time, we would put them all along the tops of logs at Jericho Beach, and light them, and they looked pretty in the dark; all along the tops of the long logs lying right on the sandy beach."

Vol. 4. p. 44

CHINALSET

"JERICHO CHARLIE"

INDIAN HOUSES

POTLATCH

"Jericho Charlie had a potlatch house there before, and the gunboat pulled it down, and put all the cedar shakes -- big thick long shakes -- on the gunboat, and took it to England. The potlatch house was west of Jerry's Cove, not far, because there were trees; but they cut them down; it was east of air station.

"It was a great potlatch house; it was about seven hundred feet long; as long as from the City Hall to Ash Street; and about ten feet high inside along the walls; and about eighteen feet to the ridge; it had ridge; suppose Squamish copied whitemans, and make ridge. There were five men owned it. Chinalset was the head man; and Towhoqwamkee, Quinah-ten, Chip-Kay-m, and Charlton; it was built all in one room, but each man had his section, and he's got his mark to show where his section is. Part of it fell down, but the rest was good, and you could camp in it. We were there when the warships did their shooting.

"Then, in addition, Chinalset had a cottage on the end of the sand spit at Jerry's Cove; across the cove from the end of the spit was Jerry Roger's house; it's the same site as the golf house is now. Chinalset's cottage was on the tip of little sand spit, and opposite Roger's house.

BURNS OF JERICHO

INDIAN WIVES OF WHITEMEN

"Burns, that's the only name I know him by, Burns was a whiteman married to my sister Louisa, and, after he died, they "kick" her out; he had a six acre orchard there. But that's the way they do with Indian women who marry whitemen; when their husbands die, they kick the women out -- because she's "just a squaw". Burns had two girls; Maggie died, but Addie is living yet out in Kerriedale; they have a half brother, Dave Lock; used to be city policeman, but he's half Indian." (August deeply resents such treatment of Indian wives of whitemen. J.S.M.)

INDIAN MARRIAGES

OLD KIAPILANO

Major Matthews: "I was talking to Mrs. Walker, eldest daughter of Joe Silvey, of Gastown, "Portugese

Joe" No. 1, and she told me that her father married an Indian girl at Musqueam, and that it was done with much ceremony; that Old Kiapilano took "Portugese Joe" by the arm, and another chief took the Indian girl by her arm, and put them together, and said they were going to be man and wife, and then gave them lot of blankets, and then put all the blankets in a big canoe, and sat Joe and his wife on top, and they set out for Gastown. What do you think of it?"

August: "That's the way all Indians marry. Suppose I've got a son, and he wants to marry. I go to you and say, "My son want to marry your girl." And he says, "Alright, come on Tuesday", or some day like that.

Vol. 4. p. 45

And, they tell all their friends, and each one of them come with his blanket; and the boy come with his blanket; and that's the way the Indian get married."

Major Matthews: "But they said it was not the proper way, didn't they?"

August: "That's why I had to get married twice. I get married Indian way at Nanaimo. I said "I'm an Indian; that's Indian way; I'se going to get married Indian way; I'm Indian." But everybodies kick, and say I'm not married, so I say "Alright. You'se want me to get married whiteman's fashion. Alright." So I'se married twice."

OLD KIAPILANO
LAHWA

"Old Kiapilano was a Musqueam; that's why he was at Musqueam to give the

Indian girl to "Portugese Joe"; just like me; I have home at Squamish; I have home at Capilano. Old Kiapilano have three wives; one was Musqueam; one was Sechelt; one was Squamish. Lahwa's mother was Squamish."

Conversation with August Jack Khahtsahlano, son of Khay-tulk, grandson of Chief Khahtsahlano, from whom Kitsilano takes its name.

18th December, 1938.

HOPKINS
LANDING

Major Matthews: "August, what's Indian name for Hopkins Landing, Howe Sound? One man say its "Mowitch".

MOWITCH

August: (smiling incredulously) "You ask me before. I never hear the name, so I ask Louis Miranda; he's chief up there; he said "it's got no Squamish name". Then I ask Jimmy Jimmy, he's the oldest chief living. He says he don't know; never heard it. It's got no Squamish name."

NOTE: The explanation probably is that the locality had no significance to Indians, and consequently they had no need for a name for it. Whilst the Squamish used names for places no less frequently than white people use names for streets, at the same time the places they knew by names were such as white people would not bother to name, and vice versa. For instance, Stanley Park is without Indian name. There was nothing remarkable about Stanley Park to the Squamish. Nor has Burrard Inlet, or the First Narrows, an Indian name, but, on the other hand, peculiar shaped rocks on the shore which the whiteman would never notice unless pointed out to him, have names.

.....

Memorandum of conversation with August Jack Khahtsahlano,
at City Archives, 23rd January, 1939. Vol. 4. P. 47

August came carrying an Indian wooden face mask, bored with holes for eyes and nose, a mouth with slantwise opening, and 3 patches on chin of burned ornamentation--burned strokes.

INDIAN MASKS

Major Matthews: "Where did you get it?"

August: "Last week, up at Khaykulhun (Port Mellon) Howe Sound. Found it in a deserted shack on that Indian Reserve. Not very old mask."

COINS 1787, 1791, 1812 on watch fob

August: (displaying watch fob of four small coins linked together)
"I find this watch fob same place,

Khaykulhun; in the old grave yard, last week; just inside fence. I was walking along, and it was lying on top of ground; I saw it shining. I give you.

NOTE: The following is a description of the coins, each one being pierced with two holes, save the lowest which has one only:

- | | |
|-----------------|---|
| OBVERSE: | 1. F. R. (monogram)
2. C. 7. (monogram) DAN. NOR. VAN. GOT. REX. D. G.
3. FRID IIII. D-
4. Georgius III. Dei Gratia. |
| REVERSE: | 1. 1812. 1 SKILLING DANSK, copper silvered.
2. 1787. 2 SKILLING DANSK, A. R. Silver.
3. 17-- 8 S. NOR VAN. GOT. REX. D. N. A. Silver
4. 1791 T. B. et T. A. REX F. D. -AR.S.T.D.S.T.M.
S. et C. Alloy silvered.
(See photo No. C. V. P. Misc. 1, N. Misc. 2) |

INDIAN BRAVES SECRET SOCIETIES

Major Matthews: "August, how did they make a Squamish brave?"

August: "Took four days' ceremony. Don't let him know you're going to do it, or he might run away.

"Ten men, about, seize him; take him in house, frighten him, make him scared; throw him up in air in blanket; catch him in blanket; make noise, make him think they go to do something terrible to him; frighten him good.

"Then when he's frightened good, and he's tired, he's keep quiet (exhausted); he's stiff; lie him on ground, and cover him with blankets; two men sit on blanket what's covering him; don't sit on him, but on edge of blanket he's under; on part what's left over; one man sit on each side, so's keep him warm.

"By and by, in four or five hours, he gets better, and begins to sing.

Vol. 4. p. 48

"Next day, put him in corner of house. Sit him down on low stool in corner, and throw water over him. First throw hot water, then cold water. Eight gallons. Hot water just hot enough to burn him; then cold; then he gets stiff again. Dash the hot water in he's face; then dash cold water; he does not get chance to breath; then he gets stiff again, and still(quiet); then wrap him up in a blanket again, and sit by him; keep him warm.

"Then, by and by, he wake up again. Then they dress him with a "Crown", and a big belt around his waist, and they let him out of the house early in the morning, let him go through the bushes; no trail; he runs around in the thick timber. Don't know why they do it that way, but it's the old time way. Four men follow him through the bushes; all the remainder of the men -- maybe fifty or sixty men -- stay in the house; just waiting till they come back.

"Then he stops running, and he looks around and he starts to sing. Then they all come back to the big house, and he goes around inside a few times, and then he's a brave man; all the same as whitemans' soldier; he's fit for war, and he's one of the Indian dancers.

INDIAN DANCERS:

"Not all Indians can dance Indian dance.
All Indians can dance whiteman's dance,
but not all Indians can dance Indian dance."

Memorandum of conversation with August Jack Khahtsahlano,
who called at the City Archives this afternoon, April 20, 1939.

STANLEY PARK
WHOI-WHOI
"SUPPLEJACK"
CAPT. STAMP

Copies of the following letters, written in 1865, had been forwarded to August Jack for perusal, and he brought them with him.

Vol. 4. P. 49

"New Westminster,
June 3rd, 1865.

Sir: In accordance with your orders of the 31st of May, I proceeded to Burrard Inlet arriving there at 3 p. m. and marking out Captain Stamp's Mill the same evening (June 1st). On referring to the sketch appended, it will be seen that the N. W. corner occurs in the centre of an Indian village to clear which would only give the sawmill about 90 acres; by the appearance of the soil and debris, this camping ground is one of the oldest in the inlet. The resident Indians seemed very distrustful of my purpose, and suspicious of encroachment on their premises.

"The sawmill claim does not in any way interfere with the proposed site of the fort.

"I have

The Honourable,
The Colonial Secretary

(signed)
J. B. Launder.

"I have the honour to state that a Squamish Indian called Supple Jack, has squatted for the last three years on the land in question. There are two male relatives now living near him. Capt. Stamp has no objection to their remaining where they are. They can at any time be removed, the ground does not belong to their tribe.

(sgnd) C. Brew, J. P.
June 7th 1865.

The Honourable
The Colonial Secretary

Major Matthews: "What do you make of them?"

August Jack: (who is son of Khay-tulk, or "Supple-jack"). "That's kind of crooked work. Maybe they don't want to pay for the land. They forget that Supplejack's son, that's me, is there. They pay old "Aunt Sally" for land at Lumberman's Arch, but they do not pay me.

Vol. 4, p. 50

Supplejack was living at Chaythoos long before the Hastings Sawmill come, and Chief Khahtsahlanogh lived there long before him (Supplejack). Chief Khahtsahlanogh at Chaythoos first; he come there because there's lots cedar there, and he makes canoe."

Major Matthews: "What does this letter here, June 7th, 1865, from C. Brew, J. P. to Colonial Secretary, about Supplejack, mean?"

August Jack: "I don't know. Got himself mixed. Supplejack was at Chaythoos, not Whoi-Whoi."

Major Matthews: "Well, what about the two relatives he mentions?"

August Jack: "The two "male relatives" were probably Khay-tulk's two brothers, Ke-olts, and Kharl-uk. All their children are dead now, except Ke-olt's son Alex Peter, and his daughter Lucy Miranda. Kharluk's children died, but his two grandchildren are living, Marguerite Baker and Michael Billy."

STANLEY PARK
FORT, PROPOSED
HOMULCHESON

Major Matthews: "What about this proposed fort in Stanley Park? It looks as though they proposed to build a fort on the First Narrows, like the old Bastion in Nanaimo."

August Jack: "Well, it was never built; the only fert on the Harrows was the Indian fort at Homulcheson (Capilano River)."

CAPT. VANCOUVER
SPANISH EXPLORERS
INDIAN IMPLEMENTS

Major Matthews: "Wait. I want to read to you from Tom MacInnes' radio address No. 21. He quotes from Chapter 7, Spanish "Sutil-Mexicana" record what the Spaniards say about the Indians at Musqueam and Jericho.

"From the south-west side of Point Langara, seven canoes came out and made their way toward the schooners..... They were clearly provided with many excellent weapons, such as spears with iron points half a yard long; sheafs of arrows with points of the same metal."

August Jack: "Well, there must have been other schooners in before that. Where did they get those iron spears?"

"I remember my stepfather Chinalset (Jericho Charlie) say that when the whiteman came to Whalwahlayten, that's Watts Point, Howe Sound, that the whitemen gave them some barrel hoops, and that's how, I think, they make spears out of iron."

STANLEY PARK
CHAYTHOOS
CATTLE
HORSES
PIGS

Major Matthews: "What about your home at Chaythoos and cows?"

August Jack: "My father, Supplejack, bought a cow and a horse in New Westminster, then a calf came, and we had a bull, and after that we had twelve cows, a bull, twelve pigs, and two horses, and one was a race horse; Supplejack and George Black used to race their horses. The horses always used to have a big time on Queen's Day; race in Victoria, Westminster; Supplejack, my father, make lots of money winning race."

"When we live at Chaythoos (end of Pipe Line Road on First Narrows) before the road around the park came, and cut the corner off our house, we kept the horses and cows in the stable at Chaythoos, and when we wanted to ride to town there was a trail, and we had to ride right around the head of what is now Lost Lagoon; around by Second Beach; there was no bridge; there was a trail through the forest from Chaythoos to Gastown."

MILK "The cows, at night, were put in the stable; in the day they ran loose in the park; or along the beach; the got wild grass mostly -- along the beach-- but there was some English grass, not much, some, enough to carry us over the winter, and if there was not enough, Father bought hay from Black's and Maxie's. Mother (Qhwy-wat) milked the six cows in the morning -- the other six were dry -- and put the milk in big high milk cans -- about five gallons-- and took it to Hastings Mill in the canoe. Agnes milked the cows in the evening when mother was away, and next day it went with the morning's milk to Hastings Mill. Mother took the milk every morning, but I don't know how much she got for it. Louise, my sister, made the butter."

Major Matthews: "Did you sell any saddle to the butcher?"

August Jack: "Yes, to the logging camp; dead, not alive. Father used to shoot the steers, then butcher them, and send them to the logging camps."

Major Matthews: "What about pigs?"

August Jack: "The same; kill them and sell the meat, or salt them down and make corned pork."

Major Matthews: "Any sheep or hens?"

August Jack: "No sheep; had enough trouble with cows and horses, and we did not have chickens until we moved to Jericho, and then we had lots. But none at Chaythoos."

Memo of conversation with August Jack Khahtsahlano, who called at the City Archives, 2nd June, 1939. Vol. 4, p. 52

PETER PLANT
ADA YOUNG
FIRST WEDDING, MOODYVILLE (reputed)
KHAH-MY

Major Matthews: "Judge Howay wrote in the "B. C. Historical Quarterly", April, 1937, "Early Settlement of Burrard

Inlet", page 111, that Peter Plant and Ada Young were the first to be married on Burrard Inlet. What about it, August?"

August: "Peter Plant married Addie, a half-breed. Addie was my cousin; my aunt Khah-my was Addie's mother, and Khah-my was cousin to Billy Neuman's mother.

"Addie was daughter of my aunt Khay-my, who was my father's (Khay-tulk, or "Supplejack") sister. Aunty Khay-my married a white man; he was, of course, my uncle by marriage, but I don't know his name, and have not found out if anyone knows it. He, the white man -- my uncle -- was dead before I can remember, but he lived in Gastown. Their daughter Addie married Peter Plant. After her white man died, Khay-my married an Indian, Charlie Tse-nark of Musqueam.

"I asked Billy Neuman (sic) the other day if Peter Plant had a father when he (Peter) came here, but Billy say "no". Billy said Peter Plant was a young man when he came here, and Billy is now pretty close to 80. Billy was a longshoreman at Moodyville. Addie's mother was cousin to Billy's mother; Billy's mother died long ago; she was full Indian; his father was a German.

"Peter Plant and my cousin had five children; two sons and three daughters. Frank Plant, Jesse Plant, Lizzie, Delia, and Lena; Lena was the youngest. The oldest son Frank was grown up but not married, when I was a boy; Delia was about the same age as myself. The two eldest Plant children, Frank and Jesse, went to school at St. Mary's Mission, Mission City, and I think these two boys also went to school in the United States. Two girls went to the Hastings Sawmill School in Gastown. (See roll of pupils.)

"My cousin Addie was so much older than I am that she had four children, Frank, Jesse, Lizzie, and Delia when I was a boy, and her children were at school. I think Lena is living yet; wife of a captain of a boat in New Westminster. Jesse was a foreman at a logging camp, and I think is working for the Hastings Mill people yet.

(Note: The roll of pupils at Hastings School, December, 1886, shows "Mary Plant", "Jesse Plant".)

Vol. 4, p 53

Major Matthews: "Who was Mary Plant?"August Jack: "Don't know; perhaps she died."CHIEF MATHIAS JOEMajor Matthews: "Listen. (reads from article in "The Beaver", a Hudson's Bay Company magazine published in Winnipeg. June, 1939.) What do you think, August, of this description of the carving, and meaning, of the totem pole, Capilano family?"August Jack: (throwing himself back in chair, and laughing boisterously) "You can't beat that; that's good!" (sarcasm in his voice).Note by J. S. Matthews: August Khahtsahlano cannot read nor write, but is today probably the best informed and most reliable Indian authority on Squamish Indian fact. He regards Chief Mathias Joe, sometimes, with amusement; sometimes, with disdain and terms him "good show man"; good for tourists, alright."

Memo of conversation with August Jack Khahtsahlano at City Archives, June 30th, 1939. Vol. 4. p 54

HYAS JOE
CAPILANO JOE, Chief
LAHWA, Chief
SHAP-LUCK

August said: "Lahwa died in 1895. The whitemans call "Capilano Joe" Joe, but he's got Indian name too. he's Indian name Sahp-luck; that's what the Indians call him; he was Chief Mathias' father."

(Note by J. S. M.: Originally, he appears to have been "Hyas Joe" (hyas, i. e., important, fine); then pioneers knew him as "Capilano Joe"; he was given the title "Capilano" at an Indian ceremony on Cambie Street grounds before his departure to see King Edward VII. After his return from Buckingham Palace, he was known as "Chief Joe Capilano".)

AUGUST JACK KHAHTSAHLANO'S CHILDREN. (AS IN
JULY, 1939)

EMMA, married, now about 30.
CELESTINE, married, now about 28.
IRENE, married, now about 27.
WILFRED, married, now about 24.
LOUISE, unmarried, now about 22.

J.S.M.

.....

A PORTRAIT IN OILS, KITSILANO HIGH SCHOOL

AUGUST JACK KHAHTSAHLANO, and MRS. KHAHTSAHLANO, beside an oil painting of the former, unveiled by Mrs. Khahtsahlano at Kitsilano High School, 27th October, 1943. An illustration from this photo appears, with article, in "Province", 28th October, 1943.

August, son of Khay-tulk, or 'Supplejack', grandson of Chief Khahtsahlanogh (Kitsilano). Mrs. Khahtsahlano, very shy; only lady now wearing, habitually, a shawl. We have tried for years to get her to be photographed. She did not know this photo was being taken. Her Indian name is Swanamia.

Oil painting by Charles Scott, of Vancouver Art School (Board of School Trustees), and, by those who know August best, is considered altogether too huge and bulky a representation. August is comparatively well proportioned, with an inclination to be slender. And the face is of some Indian, but not August Khahtsahlano.

.....

Memo of conversation with August Jack Khahtsahlano, at the City Archives, 24th August, 1939. Vol. 4, p. 55

CHIEF CAPILANO JOE

HYAS JOE

SAHP-LUK

CHIEF KI-AP-A-LA-NO

Major Matthews: "August, why do the Musqueam Indians object to other Indians using the name "Capilano"?"

August: "It's this way. The priest told Hyas Joe "you must go to Capilano Creek as post; not Chief but post -- you know what post is; you put it in the ground; to mark a place by; a "post", he go to look after the people, not to be chief. After a while Sahn-luk -- that's what the Indians call him -- he want to be chief; he went to see the (Indian) agent at New Westminster. Agent ask him "you got a flag?" Hyas Joe says "no". Hyas Joe he come back and borrow the Indian flag from my auny Khah-my. (see conversation of June 2nd, 1939). It was the Khahtsahlano flag; it was afterwards burned when Chief Matthias' house burn down, but it was Khahtsahlano flag. Hyas Joe says "when I am through with it, (the flag) I bring it back"; but he never did; it was burned when Chief Matthias Joe's house burn. The flag I have now is another one. I tell you all about it before."

INDIAN FLAG

Major Matthews: "What has the flag to do with the name Capilano?"

August: "Hyas Joe borrowed the name Capilano because he was living at the creek where "Old Man" Chief Kiap-a-lano used to live; long time ago, but the creek's name not Capilano; that's Homulcheson, and Hyas Joe's real name was Sahn-luk; that's what the Indians call him. Whitemans call him Capilano Joe."

CHIEF KI-AP-A-LA-NO

YOUNG KI-AP-A-LA-NO

AYATAK (FRANK CHARLIE

Major Matthews: "What sort of a man was "Old Man" Chief Ki-ap-a-la-no?"

August: "I never see him, but they tell me great big man, black hair down to his shoulders; straight hair, no curls."

Major Matthews: "Who was Ayatak's (Frank Charlie) father?"

August: "Old Man" Chief Ki-ap-a-la-no's son, Young Ki-ap-a-la-no. Young Ki-ap-a-la-no of Musqueam have four children; Ayatak, or Frank Charlie; James, now dead; Mrs. Seymour Grant, and Andrew; all children of Young Ki-ap-a-lano; only James dead."

Major Matthews: "What does Lumtinat, and Khaltinat, mean?"

LUMTINAHT

KHAALTINAHT

August: "They were sisters, Khaal-tinaht, not Khaltinat; it means "white"; Lom-tinaht, not Lumtinat, I don't know

what it means." (Note: Khaaltinaht was Indian wife of Joseph Silvey; Lomtinaht -- see photo no. P. Port. 391.)

Vol. 4. p 56

KWE-AH-KULTUWHEE-WHY-LUKSUM-QUAHT

"Kwe-ah-kultu; that's the way to say it; he was at Whoi-Whoi. Johnny Whee-why-luk, Chief at Musqueam; don't know who Sumquaht was, but say "Sum-kwa-ht." (See conversation, Mrs.

James Walker, July 17th, 1939.)

CARIBOO TRACTORJERRY ROGER'S STEAM TRACTORLACROSSE BALL

(After looking at photograph received from Provincial Archives, of photo marked "Steam to Cariboo, The British Columbia", photographed

from illustration in "Colonist".

Major Matthews: "That's not like the drawing you made for me of the tractor Jerry Rogers had in the woods out Kitsilano and up Little Mountain."

August: (puzzled) "They's fixed it. They must taken the front wheel off, and put two wheels on. But the rubber here is cleats; it was solid rubber tire all around the wheels, not cleats, on the one Jerry Rogers had. I think they must have fixed it down Hastings Sawmill, bjt don't know. I took the rubber for the lacrosse ball I give you from old junk as was lying on the beach at foot MacDonald Street (English Bay.) They put the engine on a scow, and took it away; they were through logging. After that, oxen were used, and mules and the skid road -- it was cheaper. They took the engine to the Hastings Mill. I don't know what they did with it."

(Note -- by J. S. M.: If Ayatak is grandson to "Old Man" Chief Ki-ap-a-la-no, and "Old Man" told Ayatak he saw first white man come down Fraser River when he was a boy, about four feet high, how could he be the chief who welcomed Capt. Vancouver, as is frequently asserted, by Mathias Joe?)

CONVERSATION RE ORIGIN OF FLAG

"Early Vancouver" Vol. 6. P. 36

Put back in C.V. ~~Box 117~~ P. 47
Ex. N. 17

Conversation, August Jack Khahtsahlano, at City Archives, 24th October 1940
see previous conversation

INDIAN FLAG.

August said:--(abbreviated to suit this print)

YHO-WHAHL-TUN

"The flag belonged to Yho-whahl-tun; he's got no English name; he was chief at; whitemans call it Ashlute (sic) its way back of Squamish; twenty five miles. I dont know how he got the flag; maybe Roman Catholics at New Westminster give it to him; long time ago; long long time.

Major Matthews:--"Well what does it mean?

August:-- "When they come together; the church; the priest ask who is the chief, and they give each chief (on each reserve) a flag. Yho-whahl-tun was a minister(clergyman); every Sundays people come to his house for prayer; they come from Squamish; and away up the river. He died; we bury him his own place. Then, when he was dying, he says to my step father, Chinalset ("Jericho Charlie") "You keep this flag; for my country". Then my step-father die, but before he die I see it in a trunk, and Chinalset said to me "When I die, you look after this flag; that's how I have it now.

"Yho-whahl-tun was the man who told the Squamish Indians that by and bye a woman will plant some trees; by and bye they will grow red berries; that's apples; no apples here then. And he told them "woman go outdoor and pick some berries"; that's raspberries, but there was no raspberries that time. He knows. But he never travelled, but somebody tell him about places long way of, and he listen. And then, in his house, he tell peoples what s going to happen.

"Then, about forty years ago, we bury him in the ground. He was in a box, cedar box, and we bury him in the ground. His bones in the box was just like powder (dust) when we touch them with fingers".

"Early Vancouver" Vol. 6. P. 37

DESCRIPTION OF FLAG. Red (faded) margin, about seventeen inches wide on three sides; centre white(discolored with age). Made of bunting.

Length of flag seventy two inches, width fifty seven inches.

Length of central white: fifty five by twenty eight and half.

In centre:-- an embroidered cross, reddish yellow.

Above cross. Embroidered word "RELIGION" Yellowish red

Below cross. " " "CIVILIZATION". Yellowish red(faded)

Across cross. " " "TEMPE (cross) RANGE", in green(faded)

Corner of 1st quarter. Open Holy Bible, embroidered yellowish red.

2nd " Crown(yellowish red) crossed keys (brown)

3rd " Crossed axe and spade, in brown

4th " A contrivance which looks like a steam governor or valve, safety valve, in brown embroidery.

Photo. No. ~~Tr. N. 27~~ P. 47.

Page 117, Khahtsahlano.

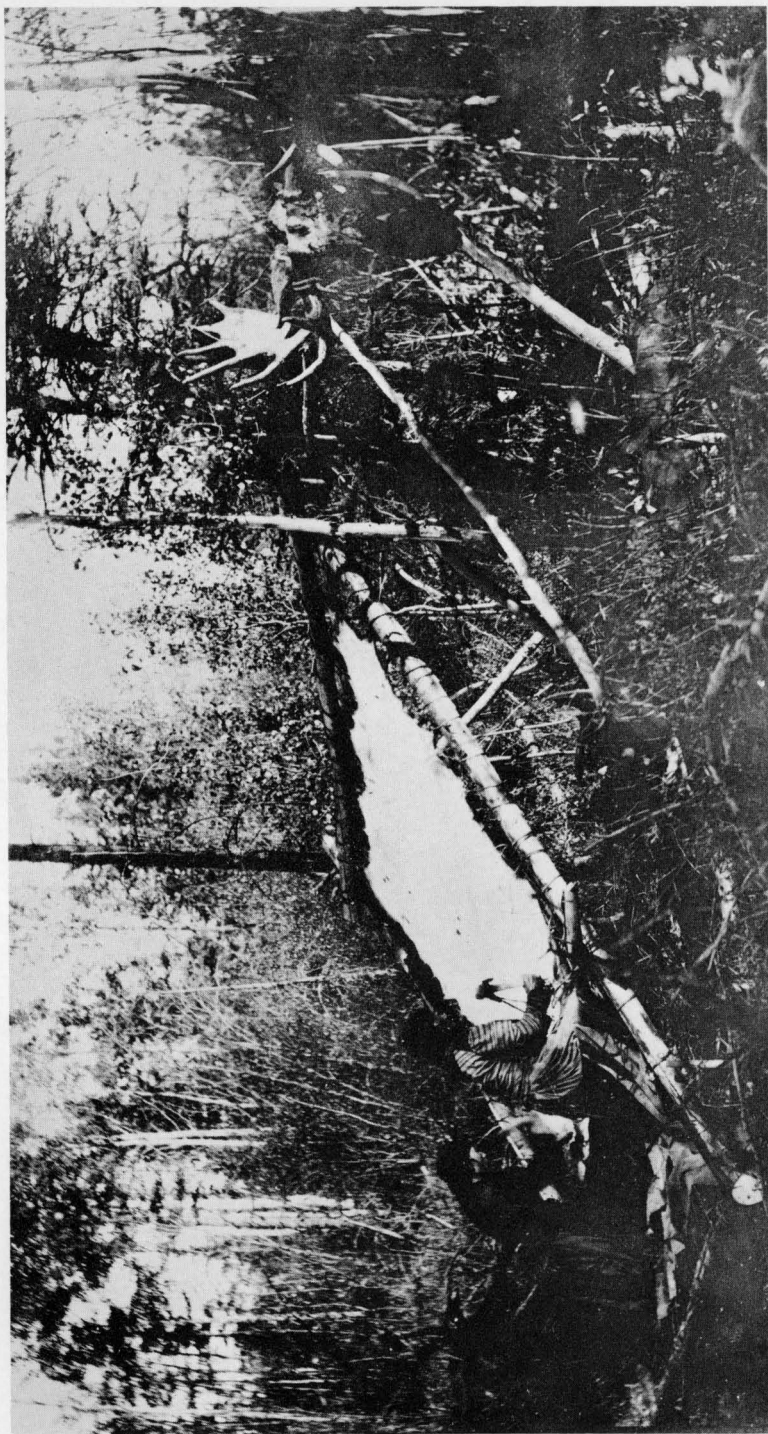
Considering age, in good repair, but faded with use

J.S.Matthews

TEMPERANCE FLAG

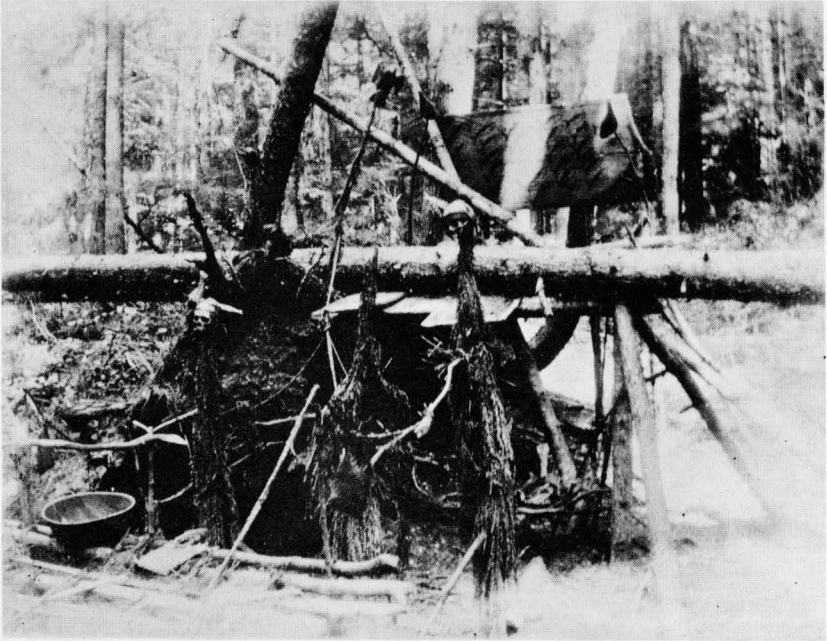


PREPARING MOOSE HIDE



Indian women preparing a moose hide with scrapers. Head and antlers hung nearby. Observe the heavy frame of stout timbers, and how firmly hide has been lashed to it. This photo dates between 1890 and 1900, and it probably is one of the last instances in British Columbia of its inhabitants observing a centuries old custom, slowly being replaced by the department store counter. Two women wearing store clothes.

INDIAN SALMON TEMPLE,
CIRCA 1902



From the album of Rev. Chas. M. Tate, pioneer Methodist Missionary to Indians. May be west coast of Vancouver Island.

INDIAN STONE BOWL
Fraser River, British Columbia



"A narrow sinuous trail in the forest at Hope, B.C. led to the east bank of the Fraser River, where Mr. Alex Morrison, of Armstrong & Morrison, pioneer bridge builders, was constructing a bridge for the new Kettle Valley Railway. I sauntered in that direction, and met Mr. Morrison carrying, with both hands in front, a wet grey object. The conversation commenced "See what I've found." "Where did you get it?". "Digging the pier foundation". "How far down?" "About eight feet of boulders and gravel, then a bed of sand, where the gravel met the sand, we cut down a fir tree three feet thick before we started to excavate. I was on top when the men found it, and reached down for them to hand it up. How do you suppose it got there?" "What are you going to do with it?" "Take it up to the hotel and wash the sand off." "Better give it to the City Museum in Vancouver."

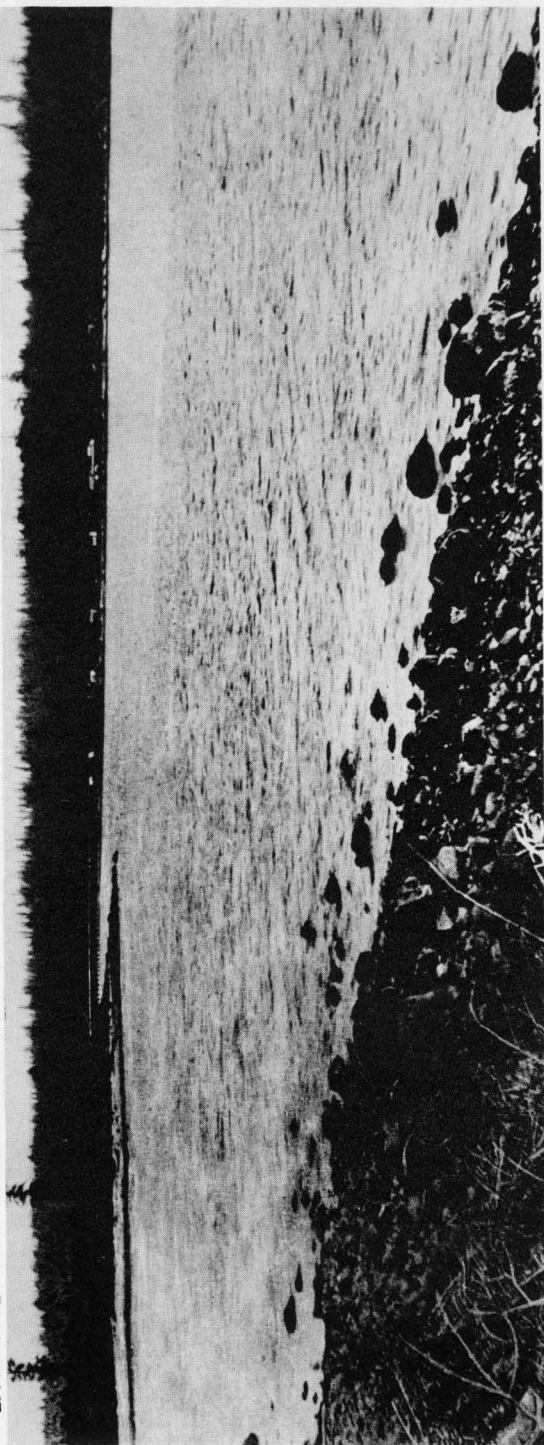
J. S. MATTHEWS.

Hope village is on a level flat of glacial deposit through which the mighty river flows 20 or 30 feet below. The precise site is the east end of bridge.

DESCRIPTION BY CITY MUSEUM—

Length 10"; width 4½"; height 2"; weight 2¼ lbs. Grey sandstone with iron stains. Donated by A. Morrison, 1913.

ENTRANCE TO FALSE CREEK AND ENGLISH BAY BATHING BEACH, FIRST VISITED BY NARVAEZ, SPANISH NAVIGATOR, 1791.

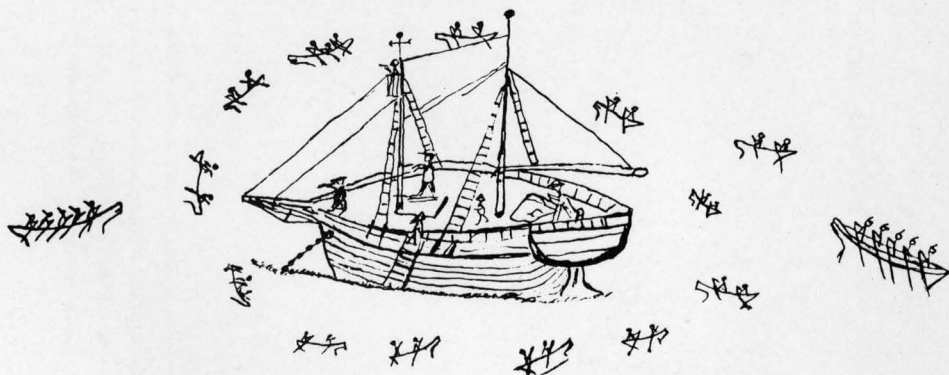
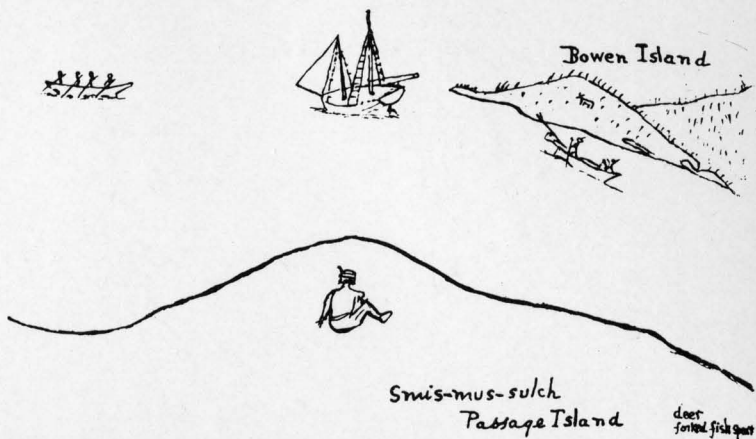


Pilot Commander Don Jose Maria Narvaez, Spanish explorer, anchored his vessel, the "Santa Saturnina" under the cliffs of Point Grey, 1791, and was the first white man to see site of Vancouver, Canada. His sketch, the first chart of Burrard Inlet, now the port of Vancouver, indicates that he saw — perhaps visited — the Indian village of Eyalmu, now called Jericho, and the coast line beyond, trending into False Creek, herein this photograph, taken ninety-eight years later, portrayed.

Entrance to False Creek from low cliff at south entrance to Stanley Park, showing on the left, a forest clearing, now "West End", and below, the beach, on which John Morton, first settler, and his Indian companion, landed October, 1862, now English Bay bathing beach. The bridge spanning False Creek leads to the Pacific terminus of the Canadian Pacific Railway — across Canada from the Atlantic — at Greer's Beach, now Kitsilano. A depot of the Royal Canadian Air Force has replaced the village of Snauq, on the False Creek Indian Reserve. On the high ridge to the left — between the two tall trees — a towering City Hall, a General Hospital and educational institution now stand. The light tracing above the jutting point, is a logging skidroad down which huge logs were drawn by oxen, from the vanished forest of the densely populated suburbs of Fairview and Shaughnessy Heights.

Photographed by William Tinniswood Dalton, pioneer. Presented 1942, by his son, Arthur Tinniswood Dalton, F.R.C.S.

CITY ARCHIVES/JSM.



August Jack Khaktsahlano

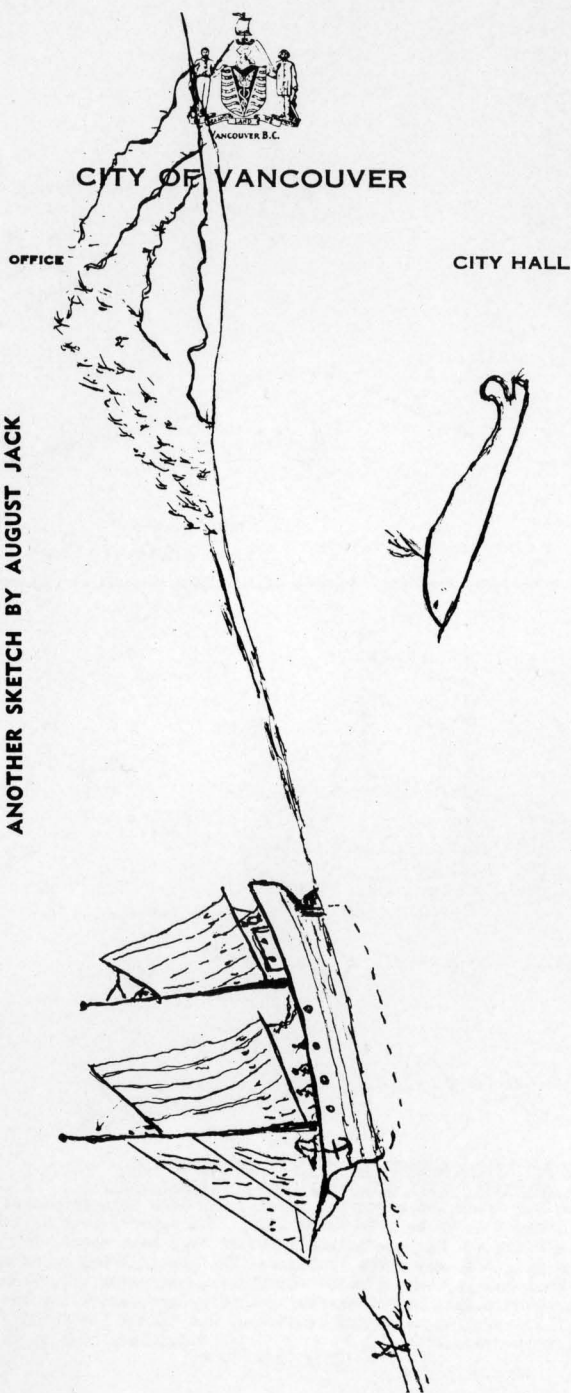
Pho.N. 153

**A SQUAMISH INDIAN CONCEPTION OF THE ARRIVAL OF THE
SPANISH SCHOONER "SANTA SATURNINA" UNDER NARVAEZ, 1791.**

August Jack Khaktsahlano has never had a drawing lesson. He drew this in pencil on a plain white sheet, and brought it to me 14th March 1939. The upper sketch depicts the schooner passing between Bowen and Passage Island outbound from Howe Sound. The seated Indian on Passage Island, i.e. Smis-mus-sulch, watches. The lower sketch shows the schooner at anchor off Whal-who-lay-ten, a point visible from Squamish, B.C. where the Squamish first saw a European ship. Dugout canoes, friendly, are encircling the ship to gratify curiosity. All according to Indian tradition. See "EARLY VANCOUVER", Vol.3, page 166, and Khaktsahlano conversations. J.S. Matthews, 14th March 1939

Pho.N.153.P.226

ANOTHER SKETCH BY AUGUST JACK



August Jack K'hahtoallans, who neither reads nor writes, sat in the window of the City Archives this afternoon, March 2, 1939, and amused himself drawing with a pencil, lying on the desk, his conception of the Spanish Schooner at Schooner Harbor, Howe Sound, 1791, and an Indian canoe approaching. Forest on mountain side; whale in sea. Spaniards on deck of schooner.

Pho. N. 153
P. 226
J. S. Matthews
3rd Mar. 1939

Vol. 4. p. 123

GENEALOGY OF CAPILANO FAMILY

Prelude: Following a conversation with August Jack Khahtsahlano (as recorded) Sept. 14th, 1937, in which he expressed his opinion somewhat forcefully on certain statements in the "Province" attributed to Mathias Joe, chief, under the caption "INDIAN'S WORK DRAWS PRAISE", in reference to exhibits at Vancouver Exhibition, 1937, I wrote to F. J. C. Ball, Indian Agent, Vancouver, and this is what he replies:

MRS. MARY CAPILANO

Dear Major:

"In 1937 the official age of Chief Capilano Joe's widow, as recorded by the Indian Department, Vancouver, is 80.

1. Mathias Joe went to the coronation of King George V on his own, and, not being selected officially to represent the Indians, he had no credentials, and was not received by the King as his father had been received by King Edward VII. Mathias was shown the Royal stables, and similar sights shown to overseas visitors, but he emphatically never "interviewed King George on behalf of the Squamish Indians"; that, like many other Mathias' statements, is a pure imagination.

2. I believe the fire at Mathias' house took place in 1928, but it is not on record. There is a photo of Mathias Joe in this coat (or one like it) in the defunct "Morning Star" of Dec. 27th, 1928. He says, in that article, that his father wore it, but mentions nothing about seven generations then. How can he go back seven generations when his name of Capilano Joe was only given by courtesy? He is a descendant through the female line of the old man Dtutichookahnum who met the first sailing ship at Watt's Point, and his son Keeahplahnnoo met Capt. Vancouver in English Bay. Keeahplahnnoo's half brother, Paitsmauk, left a son Kahukhultun, who had three children, viz., Lauwhloat (Mrs. Joe Capilano), Gahlinultooosh (Squamish Jacob), and another son, name unknown. Lauwhloat married Joe, who apparently adopted the name Keeahplahnnoo from his wife's grandfather's half brother. Note: Kahukhultun's children may not all have been by the same woman. When Lahwa died, the surviving sister was agreeable to passing over the chieftainship to Hyas Joe, who apparently assumed the name of "Capilano".

"The coat looks like a fairly modern affair, probably bought by Capilano Joe from some interior Indian, but this is only my personal opinion.

"Fredk. J. C. Ball,
 Indian Agent.

P. S. I have Dtutichookahnum's family tree; have you seen it?
 F. J. C. B.

(letter undated, but about Sept. 21, 1937)

("Hyas" means "fine", "strong", "big", "important". J. S. M.)

SUNZ
CHANTS

"The old chief, Lahwa, who was chief before Chief Capilano Joe, (Mathias' father) used to tell me two yarns about Sunz and Siwash Rock. One yarn was that if you started going from one to the other you had to keep on going, and that you could not stop; and the other yarn was that Sunz and Siwash Rock and some other rock in Stanley Park which I have never yet found, formed a perfect equilateral triangle; I never found the other rock, so cannot say.

CHIEF LAHWA

"I have known three Indian chiefs of the Capilano reserve. Mathias, the present one; Capilano Joe, his father, and his predecessor Lahwa; you see the descent came through Joe's wife (commonly called Mrs. Mary Capilano). I think Lahwa was murdered; he had a long cut on the top of his head from forehead to crown. (Note: The accepted story is that Lahwa was drowned through falling out of his canoe when it upset at Brockton Point. Khahtsahlano gives an account of the finding of Lahwa's body, conversation Nov. 23rd, 1936. August Jack Khahtsahlano also thinks Lahwa was murdered. See conversation of July 29, 1939.)

WATERWORKS PIPES

"Mr. (H. J.) Cambie used to walk around the park, and one day I showed him the wear on the pipes, due to the sand on the bottom of the Narrows scouring back and forth over the top of the pipes with the tides; the iron had worn as thin as could be. The pipes were supposed to last twenty-one years, but actually they lasted seventeen; every now and then we would get a burst.

"Mr. Cambie said those worn pipes -- sections of them -- were "priceless" to civil engineers as illustrating the action of the sand, and that they should be kept, or suitably sized pieces, for samples, to show what the action of the sand was. But, the city authorities just broke them up."

In 1884, L. A. Hamilton, C. P. R. civil engineer and land commissioner, (Hamilton Street), painted a water color of the Indian trail -- wide enough for one man to traverse-- along the First Narrows shore, and depicted in the trees beside it, an Indian above-ground "grave"; short slabs of wood, leaning against each other to form a small peaked shelter over the deceased. (See photo No. N. St. 15)

August Jack Khahtsahlan, son of Khay-tulk, grandson of Chief Khahtsahlanogh, (Kitsilano), conversation, 15th March, 1937.

"No cemetery; no graveyard; just come in boat with the deadmans; climb the bank, dig a hole". (He refers to Brockton Point in later days, but, in his Indian speech, converts the English plural deadmen into deadmans, and tells of how his father Khaytulk was buried in a "deadhouse", a small wooden mausoleum, the body lying in a small canoe inside the "deadhouse", at the end of the Pipeline Road, First Narrows.)

From the whole, I deduce that, conversation between Indians and pioneer whites, being carried on largely in Chinook, would include reference to the island; that the Squamish referred to it as "memaloos Siwash illahie", "village of the dead houses on the island", and that whitemen would, unconsciously, interpret the expression to mean "Island where the dead are", i. e., Deadman's Island, or

"DEAD INDIAN LAND"

Vancouver, B. C.
Oct. 31st, 1939.

Conversation with August Jack Khahtsahlano, Vol. 5, p.376,
 "Early Vancouver".

NOTE:

Much offence has been taken, especially by Indians, to a serial article, appearing daily in the Vancouver "Sun" under the caption "ROMANCE OF VANCOUVER", by Alan Morley, which states in its issues of April 10th and 22nd 1940, that Supplejack, or Khaytulk, father of August Jack Khahtsahlano, was suspected of killing thirteen white men in or about Burrard Inlet, and that he died in jail whilst waiting trial for the murder of the fourteenth, and that he was buried "in a tree" at Chaythoos, or Prospect Point, First Narrows.

29th April, 1940.

KHAY-TULK

"SUPPLEJACK"

Major Matthews: "August. Did your father, Supple-Jack, murder about thirteen or fourteen men?"

August: "No."

Major Matthews: "Did your father die in jail?"

August: "No. He died in his own home at Chaythoos."

Major Matthews: "How do you know?"

'

'

'

'

'

'

'

'

"Early Vancouver", Vol. 5, p. 376. Khahtsahlano (cont'd).

August: "How do I know? Why, my mother told me. My mother told me that he, my father, was sick one month and a half and he died. He wasn't sick; he got hit on the head, kicked by a cow. He had twelve cows and he was milking a cow, and the cow gave him a kick and he bumped on the wall of the stall. They got stalls where they keep cows."

Major Matthews: "Did any Indian or whiteman ever say to you that your father died in jail?"

August: "No."

Major Matthews: "Or that he was waiting a trial for murder?"

August: "No. No. Don't put down anything like that. That's not true. That's all wrong. He was working with the red coats (Royal Engineers) in New Westminster for thirty years. Well, he came home and they gave him a cow, and that's what gave him a start."

Major Matthews: "But the red coats were only over there for three years."

August: "Well, he was working for somebody with a red coat. He used to take them around in a canoe. He would take them around the Fraser. Sometimes they wanted to go across, and sometimes they wanted to go down the river."

Major Matthews: "Do you remember your father?"

August: "No. My father died the same day I was born."

(At this point I read to August from the "Sun" newspaper, "Romance of Vancouver", issues of April 10th and April 22nd, 1940. After I had read about thirteen killings and being in jail for the fourteenth)

August: (ejaculating) "It's a lie. Who told them that?

Major Matthews: "That's what I am trying to find out. Would anyone say such things?"

August: "I find out that people were saying that my dad was a killer, so I go to find out on Friday, and I go to see my aunt Polly, Mrs. Chief Harry. She said 'Your dad died at your home, and he was no such a thing as killer.' She says 'Your dad was a good man'. She was not there when he died, but she says he wasn't buried in a tree. He was put on a post (in a canoe inside a wooden mausoleum). She says, my aunt says, 'Your father got nothing to do with that dying in jail. One Indian--his name "Tender Jim", he died in jail waiting his trial, but your father did not die in jail. He got nothing to do with it."

"Early Vancouver", Vol. 5, p. 377. Khahtsahlano (cont'd).

"Well, there's another old man there, the same age as my father, and, to make sure, I go and ask him. His name is Dick; one arm. I ask him if you could hide it if my Dad was a bad man. He say that he go to work at the Hastings Sawmill in the same canoe--that's how he lost his arm--and he says my father was never a bad man. He was working and doing things right, and sometimes when strange boats coming in, they take my father for pilot, and the old man he says that's all he knows."

"TENDER JIM"

Major Matthews: "Why did they call him
"Tender Jim".

August: "Too many Jims, so that call him
"Tender". When I hear (note: he cannot read or write) about that in the paper that my father murdered white man, I was good and mad for a while; but I'm not so mad now. That man write it, (Alan Morley), he's just crazy, that's all; not much use bother about it. I go and see him with Mrs. Moore; just listen; she do the talking. I think the Squamish Indian Council going to have a big meeting soon, and they going to talk about it at the meeting. And, I think Mr. Ball, the Indian Agent, I think he look after it, too."

ROMANCE OF VANCOU-
VER.
VANCOUVER SUN,
April 10th & 22nd,
1940.

.....

"SUPPLEJACK, or SKAY-TULK, WAS A GOOD INDIAN"
"The Vancouver Sun", Saturday, 4th May, 1940,
page 19.

As a result of strong representations made by the Squamish Indians following a meeting held on the evening of 2nd or 3rd May, 1940, and also a visit by them to the "Sun" office, a four column wide contradiction of the objectional statements concerning Khay-tulk was made by this newspaper.

It states that Khay-tulk died peacefully at the end of a useful life.

.....

Conversation with August Jack Khahtsahlano. "Early Vancouver", Vol. 6, p. 8.

16th July, 1940.

CHINALSET

"JERICHO CHARLIE".

BIRTH OF AUGUST

JACK KHAHTSAHLANO

Major Matthews: (reading from a slip of paper, photostated with three others, all birth certificates) "August, what does this mean?" (reading) "Auguste, fils de Shinaotset & de Menatlot, Squamisha, baptise a l'age d'environ 16 mois le 12 Fevrier, 1879."

"N. Gregone,

O.M.I."

August: "That's me: when I was a little boy they call me Menatlot. My mother marry Chinalset ("Jericho Charlie") when I was little. I was born the same day my father died. But, the priest, he's got it all mixed up. My father was Klay-tulk, (or Supplejack), and my mother Qwhy-wat. Menatlot was Chinalset's first wife, and my mother was Chinalset's second wife, and he was her second husband. The proper way to pronounce it, if it is a girl, then it is Menatel-lot, and if it is a boy, Menahitia."

KHAY-TULK

SUPPLEJACK

(If August was 16 months old on or about 12th Feb. 1879, and was born the day his father died, then Khaytulk, or "Supplejack", must have died about October, 1877.)

CHIEF KHAHTSAHLANOUGH.

PETER PLANT

marry white man; her half breed daughter marry Peter Plant.

"My grandfather, Chief Khahtsahlanough, have sons, Khay-tulk, Khar-luk, Keeolst, all brothers, and Khah-my, their sister, Khay-tulk, my father; Khah-my, my aunt,

BROCKTON POINT

(Looking at Photo No. P.St. 124, N.St. 25, being "53 looking north from Brockton Point, 1885", photo by L.A. Hamilton; huge boulder on shore in foreground).

"Ooooooh, yes. Just west of Brockton Point; gone now. Don't think it has an Indian legend to it, but we used to catch lots of devil fish under it, (octopus); nine legs; lots; pretty nearly every day we go back catch more."

OCTOPUS

INDIAN FOOD

Major Matthews: "What for?"

August Jack: "Cook'um; boil; the part you eat is the legs. But, you got to wash'um good (well). Don't know why they wash, but they do it, after he's boiled. If you don't do it (wash them) they tickle (tingle) your mouth like needles; just like when your foot "goes to sleep"; you get "needles." Don't do you no harm; he's just "strong", that's all, but you gets "needles" in your mouth if you don't wash him after he's boiled.

"Early Vancouver, Vol. 6, p. 9. Khahtsahlano (cont'd).

CHANTS
SHAALSH
SIWASH ROCK

(Siwash Rock's kitchen) "Chants? It's a kind of flat sandstone on the beach; holes in it; all shape holes. On the beach its covered with water when the

tides in." (See "Early Vancouver", Vol.2, p.20).

(Looking at very close-up photo of Siwash Rock, marked "Siwash Rock", "Devine", "Vancouver" and two men concealed on left hand side of rock; part way up."

LAHWA, CHIEF
"NAVY JACK"

"That cottage on far shore is (left of rock) "Navy Jack's", and this one (right of rock) is Lahwa's. He lived on the west bank of Capilano Creek; there is little creek there runs into big one; and he lived on the point. Then, after his father ("Old Chief Ki-ap-a-la-no) died, he moved over to the east bank at Homulchesun".

13th Sept. 1940.

PIGEONS
GREAT FIRE
BIRDS

P. 32:

Major Matthews, City Archivist: "August; Fitzgerald McCleery, the first white man to settle on the site of Vancouver, down on the Marine Golf Course, North Arm,

Fraser River, says in his diary, March, 1865, I think, that he "shot pigeons"; that's all, just "shot pigeons". What did he mean?

August: "I don't know. I don't think any pigeons here before white man came. I never heard old people talk about them; lots duck, goose, but no pigeons."

"The first pigeons I can remember was after the "Big Fire". (13th June, 1886). There was a big flock of them flying about. I don't know; may be somebody turn them loose. Then they get more every year. I see some over Capilano Creek last April; on the Capilano Indian Reserve; just wild. Suppose theyse just somebody's pigeons got loose some time. No pigeons here before white man come."

"There's lots of pigeons up at Squamish, just flying around wild. Got loose I suppose. No pigeons I ever hear of up there before white man come."

.....

"Early Vancouver", Vol. 6, p. 36.

Conversation with August Jack Khahtsahlano, son of Khay-tulk, (Supplejack); grandson of Chief Khahtsahlanoogh, who called at the City Archives and shared my lunch and a cup of tea at my desk, and came carrying a small parcel. He has been invited to lunch with His Worship the Mayor, Dr. Telford, in his office, City Hall, on Monday, Oct. 28th, 1940.

24th Oct. 1940.

FLAGS

INDIAN CHIEFS

CHIEF YHO-WHAHL-TUN

CHINALSET

"JERICHO CHARLIE"

August said: "I bring this flag to show you. It very old flag; it belonged to (Chief) Yho-whahl-tun. He's got no English name. He was chief at whitemans call it Ashlute (sic). It's way up twenty five miles back of Squamish.

Not on the Pacific Great Eastern Railway; that turns off at Ten Mile Point. I don't know how he got the flag, but, maybe, the Roman Catholics at New Westminster give it to him; long time ago, long, long time.

Major Matthews: "Well, what does it

mean?"

August: "Well, you know, when they come together, the church, the priest ask who is the chief, and they give each chief on each (Indian) reserve a flag. Yho-whahl-tun was a minister (clergyman); every Sundays peoples come his house for prayer; they come from Squamish and away up the river. He died; bury him up his own place. Then, when he was dying, he says to my step-father, Chinalset, ("Jericho Charlie") "You keep this flag; for my country".

"Then my step-father he die, but before he die, I see it in a trunk, and Chinalset said to me, "When I die, you look after this flag;" That's how I have it."

INDIAN BURIALS

PROPHECIES

APPLES AND RASPBERRIES

"Yho-wahl-tun was the man who told the Squamish Indians that 'bye and bye, a woman will plant some trees. Bye and bye they will grow red berries; that's apples, no apples here then; not that time. Indians know nothing about apples. And he told them 'woman will go outdoors and pick some berries'; that's raspberries but there was no raspberries that time. He knows. But he never travelled, but somebody tell him about places long way off, and he listen. And, then in he's house he tell the peoples what's going to happen."

"Then, about forty years ago, we bury him in the ground. He was in a box, cedar box, but we bury him in the ground. His bones in the box was just like powder (dust) when we touch them with fingers."

"Early Vancouver", Vol. 6, p. 37. Khahtsahlano (cont'd).

PIGEONS

QWHY-WHAT

HARTEN

POLLY

"I have dinner with my Aunt Polly. She lives back of the church (at North Vancouver Indian Reserve). I ask her if there was pigeons here when she was young. She say, "Yea, wild". She's old; she's

sister to my mother Qwhy-what; that's three sisters. Qwhy-what, my mother, who was the oldest; then Harten, she died short time ago; then Polly, she's the youngest of the three. She's got Indian name but we call her "Polly". I forget Indian name."

GASSY JACK'S WIFE

"Madeleine (Gassy Jack's wife) she go up Squamish; not come back yet."

NOTE: The flag is seventy two inches by fifty seven; broad red margin on three edges, white oblong centre with cross and embroidered words "Religion", "Civilization", and "Temperance", and corner ornamentation of bible, crown, and keys, spade and axe, and governor.

See photo No. C.V. P. In. 47, N. In. 27.

.....

"Early Vancouver", Vol. 6, p. 37.

DESCRIPTION OF FLAG.

Red (faded) margin, about seventeen inches wide on three sides; centre white (discolored with age). Made of bunting. Length of flag seventy-two inches, width fifty-seven inches.

Length of central white, fifty-five by twenty-eight and a half.

In centre, an embroidered cross, reddish yellow.

Above cross, embroidered word "RELIGION", yellowish red.

Below cross, " " "CIVILIZATION", yellowish red (faded).

Across cross, " " "TEMPE (cross) RANCE", in green (faded).

Corner of 1st quarter, Open Holy Bible, embroidered yellowish red.

Corner of 2nd quarter. Crown (yellowish red) crossed keys (brown).

Corner of 3rd quarter. Crossed axe and spade, in brown.

Corner of 4th quarter. A contrivance which looks like a steam governor or valve, safety valve, in brown embroidery.

Considering age, in good repair, but faded with use.

J.S. Matthews

"Early Vancouver", Vol. 6, p. 142.

Conversation with August Jack Khahtsahlano. 14th Oct. 1941.

"JERICHO" CHARLIE'S
CANOE.

INDIAN CANOES

CHINALSET

Major Matthews: "Tell me about the canoe, August."

August: "I got a canoe; very old one.

Its (27) twenty seven feet long and (5)

five feet beam. It was brought down from

the west coast. Get a map, I show you, here, Cape Flattery, Neah Bay, rough water, in United States."

"Ten women brought that canoe to Victoria. They were looking for their husbands. Their husbands go out sealing in a schooner and they did not come back; they were drowned. The women sell the canoe, and my step-father, "Jericho Charlie", (i.e. Chinalset) he bought it, in Victoria, for one hundred dollars; cheap because it was second hand. Chinalset was down there for a big potlatch on the Songhees Reserve; across the harbor from Victoria. He was there a month; potlatch all the time. I was with him; all one month potlatch. I was about nine year old then. My mother Why-wat, and Willie Jack, (Khay-tulk, the second) my brother, and old man Tom; white man call him Tommy, but he's Indian names' Charl-tun, and Charl-tun's wife, and there were others. We all go over in "Jericho Charlie's big canoe; the one he used to take the hay and barley from Hastings Mill Store out to Jerry Rogers' camp at Point Grey. No kicker (gasoline engine), paddle all the way--take us three days False Creek to Victoria--cook our meals on the beach; dig clams. Finally, when we got there, lots of Indians. Chief Michael was giving a potlatch. We started from Snaug, False Creek; Chief George from Seymour Creek, and others from Capilano Creek."

POTLATCH

"Then, after the potlatch, we come back; all the same people, but two canoes instead of one. Three peoples get in the smaller canoe my step-father bought, and the rest in my step-father's bigger canoe we go over there in; may be six in the bigger canoe. "Big George", Chief at Seymour Creek, he was at the potlatch too, but he go in his own canoe. And, Policeman Tom; his Indian name was Tah-hay; different Tom from Charl-tun. It took us four days to get back with the two canoes. The ten women not find their husbands; they had been drowned. So the women went back to their own west coast in a big canoe with others when the potlatch was over.

INDIAN GRAVEYARDS SNAUG

P. 143: "We use the canoe Chinalset bought to take some dead to Squamish to be buried; all graveyards got to be moved from Snaug, long time ago, after Vancouver burn; bury them again Squamish. Then the biggest canoe smashed up at Snaug; big wind, big wave, foot of Cypress Street; exposed place below Chinalset's house; same place, but not same canoe as in your photo. (C.V.P. In. 35, N. In. 17) A photo of the

"Early Vancouver", Vol. 6, p. 143. Khahtsahlano (cont'd).

actual canoe Chinalset bought from the ten women is in Dunn & Rundle, photo supply store, Granville Street. After Chinalset smash his big canoe he never fix it again; all split up into kindling, no good; but the smaller west coast one, he use it to go Squamish, fish, carry freight to Squamish; twenty five miles up river; pole it up the river."

"Then Jericho Charlie die, and we put the canoe away; keep it in boat shed up Squamish; keep it dry. Then fifteen years ago I bought motor boat engine. I have canoe, so I put engine in canoe. The canoe is now over at my home in Capilano."

Major Matthews: "What are you going to do with it?"

August: "I was going to pull it out of the water and keep it, but the Parks Board want it, and I think I might sell it if they want to put it in the park for peoples to look at."

Major Matthews: "How old was it when your stepfather bought it from the ten Indian women?"

August: "I don't know; it was second hand then. Cedar canoe last long time--maybe two hundred years. If you paint them all the time they keep."

CHINALSET'S FATHER "Jericho Charlie's father was Chinalset, BEAR too; he shoot the biggest grizzly bear up at Squamish. The bear must have been twelve feet long; cut him in half across the middle, and use the hide to cover the frame door to the cedar slab house; long before whitemans come.

15th May, 1942.

CEDAR BARK ROPE, P. 166:
three eighths inch, NOTE:
three strand.

I explained to August that, due to the capture of the Phillipine Islands by the Japanese, there was a shortage of manila fibre for making rope, and that someone had suggested we make some in British Columbia from cedar bark as the Indians did before the whiteman came. That Mr. B. W. Leeson, formerly of Quatsino, now of Point Grey, had loaned me a twenty five foot length, three eighths, three strand, and I got it from the glass case and handed it to him to inspect. I told him that we had had it photographed, that the negative was in the cabinets, and that it had been published as an illustration in the "B.C. Lumberman" monthly magazine a month ago.
J. S. M.

"Early Vancouver", Vol. 6, p. 166. Khahtsahlano (cont'd).

Major Matthews: "August, who made this rope?"

August: "Oh, women folks make it; make it fine; make it small; make it big; all sizes. It's wet when they are working. Women roll the strand from cedar strips; roll it on their knee with the palms of their hands; just same you roll things.

Major Matthews: "Yes, but that's the strand; there's three of them. How do they put them together? Doesn't the strand unravel and get all over the place? Have they got a post or something they tie it to, to keep it tight so that it does not unravel?"

August: "They's got baskets, The (rolled up) strand falls into a basket beside them when they sitting down rolling it. Then they put the baskets over there, and they's got a knothole high up above them, and they poke three strands through it, and it comes down onto their knee and they roll the three strands together just same way as they roll threads into a strand. They's got no post; just a knot-hole high up where the strands come through from the basket other side."

Major Matthews: "Well, don't they keep the rope tight while they are rolling? Doesn't it all get messed up and tangled?"

August: "Oh, the childrens keep pulling it away."

Major Matthews: "Is it any good? Would it wear out if it was run through a block in a pulley; a pulley block?"

August: "Indians got no pulley block."

Major Matthews: "How long do the women make the rope?"

August: "As long as they want it."

Major Matthews: "How long is the thread; that's the strip of cedar bark. When do they get the bark? In the fall or spring?"

August: "The cedar strips may be eighteen inches, may be three feet, may be four feet. They get the bark in the spring when the sap is running. Bark no good in the fall."

"Early Vancouver", Vol. 6, p. 167. Khahtsahlano (cont'd).

Major Matthews: "What did they use it for? To hang people with (joking)? Didn't it wear out? It doesn't seem it would wear very well; not like manila.

August: "What does anyone use rope for? Indians not use it to hang people with. It's whitemans what hangs people. Indians don't hang people. Use the rope for anything you want; tie canoe to beach. It not wear out if you are careful. Old Indians very careful. When canoe come near beach, bow man jump out, pull canoe on beach very carefully so as not to damage it. Same with rope. Old Indians awful careful with rope and canoe.

Major Matthews: "The Japs captured the Phillipine Islands and we cannot get any manila fibre to make rope for ships. Some whitemans say "make cedar bark rope, same as Indians"; How about that?"

August: "Where's you going to get your cedar bark. Whitemans cut down all the cedar trees; all gone; no cedar trees.

INDIAN LAW AND ORDER

PUNISHMENTS HANGING

August: "Are they going to hang four young men for killing a Japanese?"

Major Matthews: "I don't know. When four men go into a store and one has a revolver, if storekeeper gets killed, that's murder; somebody going to hang."

August: "Indian not do that. Suppose two Indian fight; they's quarrel first, then fight. One gets scratched nose; gets his hair pulled; other man gets him down; gets on top. Chief comes along and stops it. The man who wins got to pay. He's got to give man what's beat a present; may be paint his (the loser's) face for him. Man what wins got to pay (the loser).

paint
.....

Note by JSM: August is a splendid character, and that is about as fine a thing as I ever heard him say. He has not full command of English words, and the proper interpretation of his meaning comes by inference to those familiar with Indian life.

Conversation with August Jack Khahtsahlano, of Homulchesun Indian Village, Capilano Creek, First Narrows, Vancouver. He very kindly called for a short chat, and says that this last Christmas was a poor one for them; no money, everything green, just like summer. Doesn't look like Christmas at all; looks more like spring.

30th Dec. 1941.

NARVAEZ, 1791

Major Matthews: "August, tell me--when you were little boy you go out with Chinah-set (Jericho Charlie) in his canoe to Yalmu (Jericho Cove). All about English Bay all trees, no houses, no smoke, no ships. Just forest everywhere all along shore. Well, now suppose you had been down Point Roberts and come up coast in canoe. You've never been up English Bay before; don't know anything about it; don't know there is an English Bay north of Point Grey, but you can see Point Atkinson beyond Point Grey straight ahead. Well, you come up till you're alongside Point Grey, and then keep on going north. You don't know there's any Indian houses at Jericho or anywhere else; don't know anything about it. Well, how far out into the channel towards Point Atkinson would you have to go before, on looking back, you could see the Indian houses at Eyalmu (Locarno Beach) or E-eyalmu (Jerry's Cove)."

EYALMU
JERICHO

August: "About more than half way from Point Grey to Point Atkinson. About the same route as the steamers take, outside the bell buoy on Spanish Banks, or about there. You would have to be within a mile and a half of Point Atkinson."

Major Matthews: "Why would you have to go so far out?"

August: "Because the houses at Yalmough (Locarno) were back from the beach as far as from here to across the street and more--as far as from the City Hall to the Model school from the beach--and there was a big clump spruce, hemlock and crab apple trees out on the point at the foot of Imperial Street, and the houses was hid behind the trees. You would have to go a long way out towards Point Atkinson before you could get far enough out to see the Indian houses behind the trees. The houses were east of Imperial Street and well back from the beach."

HOMULCHESUN

Major Matthews: "Well, how about over here at Homulchesun; how close would you have to go to Homulchesun before you could see the Indian houses?"

August: "About a mile. Almost into the Narrows."

August Jack Khahtsahlano (cont'd).

Major Matthews: "Why so close? Couldn't you see them if you were in your canoe or ship away out by Spanish Banks?"

August: "No. You couldn't see anything from out there. The houses was dark wood, no paint, no whitewash, just dark wood; old, been out in weather long time, and hard to see from a distance. And they wasn't very high; just a few feet. Could not see them from four or five miles away. Have to come close, and they was hidden in the trees on east bank of Homulchesun river (Capilano Creek). Lots of short spruce, and crab apple trees down there. They hide the houses. Crab apple grow about twenty feet high. To see the Indian houses at Homulchesun from a canoe right out in English Bay you would have to come as close as Ambleside. Those Indian houses at Jericho must have been about nine hundred feet long; about eighteen feet on the front side and fourteen feet on the low side. But the Indian houses at Homulchesun were smaller, sixty or eighty feet long, and not so high, and the short spruce and crab apple trees were between them and the river. The spruce and crab apples grow on the edge of the river, both banks, and nobody could see through them and they hid the houses on the east bank."

FIRST NARROWS
FALSE CREEK

Major Matthews: "In those days was the entrance to the First Narrows hard to find?"

August: "Must be, to a stranger."

Major Matthews: "What about False Creek?"

August: "Well, just the same. Supposing you was out in English Bay looking in, you'd think False Creek was just a little bay going in."

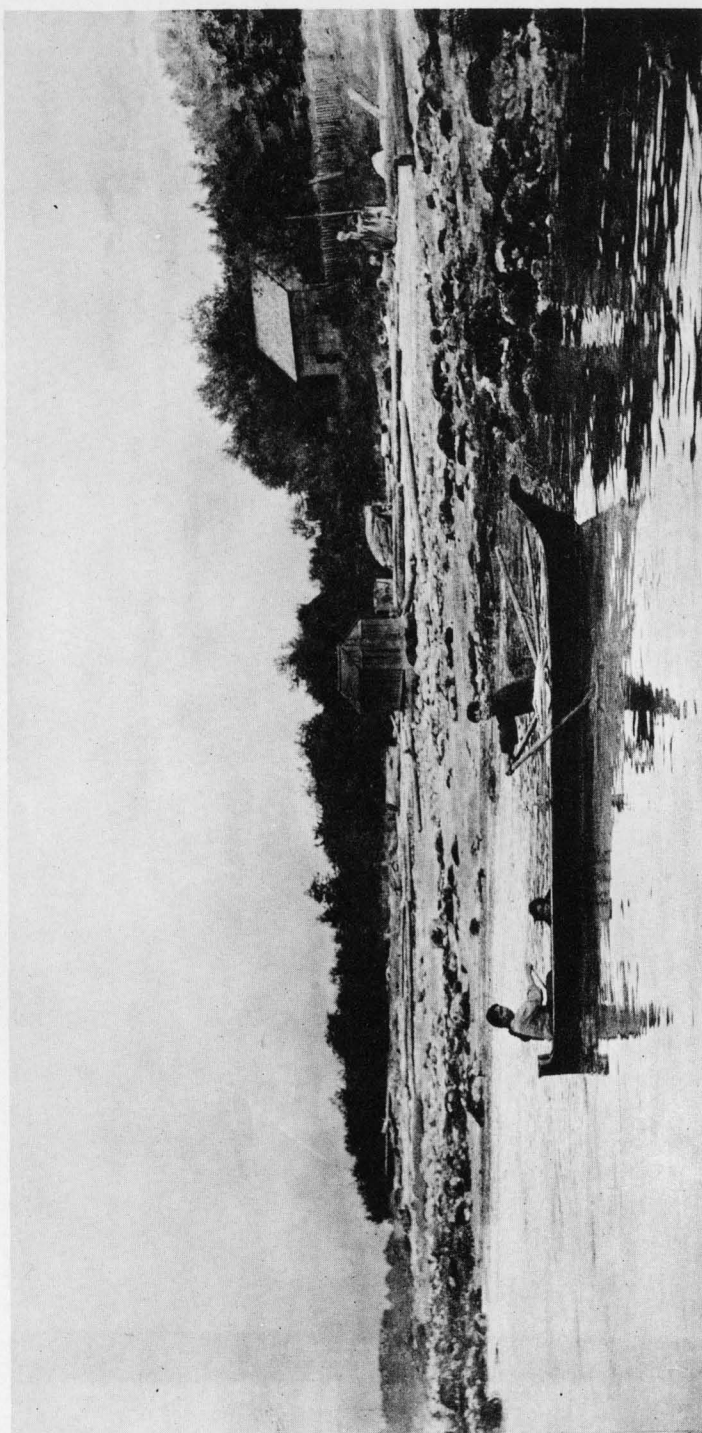
.....

POINT ATKINSON LIGHTHOUSE



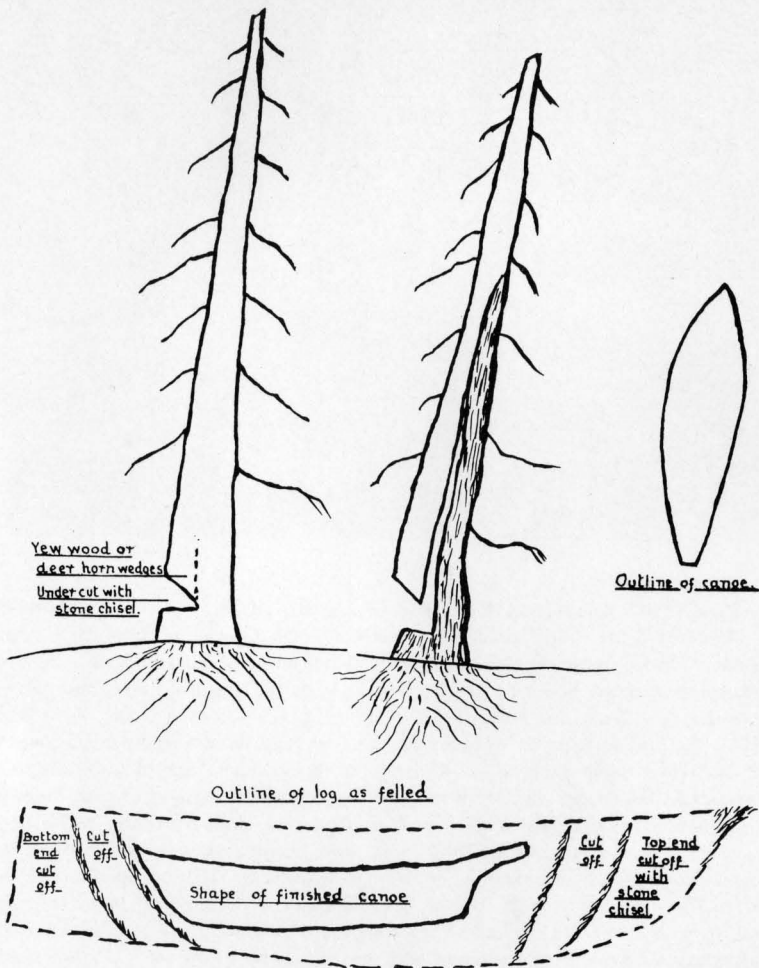
As drawn, for amusement, by August Jack Khatsahlano who cannot read nor write and never had a drawing lesson. Shows Passage, Bowen, Gambier, Anvil and Defense Islands. The canoe, fitted with motor, is bound for Squamish, August Jack in stern.

KITSILANO INDIAN RESERVE, LOOKING EAST, 1907



Chin-nal-set, or Jericho Charlie, of Jericho and Greer's Beach, his house 100 yards, east of foot of Chestnut Street; 50 yards north of Ogden Street produced. Chin-nal-set married Qwhy-what, or Sally, widow of Khay-tulk, or 'Supplejack', son of Chief Khaarisa-lah-nogh, in whose honour Kitsilano is named. Khay-tulk's son, August Jack, with his wife, Swamiamia, in canoe; both splendid Indians. Qwhy-what is supposed to have buried gold and silver coins in iron box a few yards west of cottage. In summer 1937 August spent much time digging without success. Old beach reclaimed by pumping sand from bottom of False Creek over it, 1913. The boat house on beach broke away from Howe Street and drifted in.

FELLING CEDAR TREE WITH STONE TOOLS

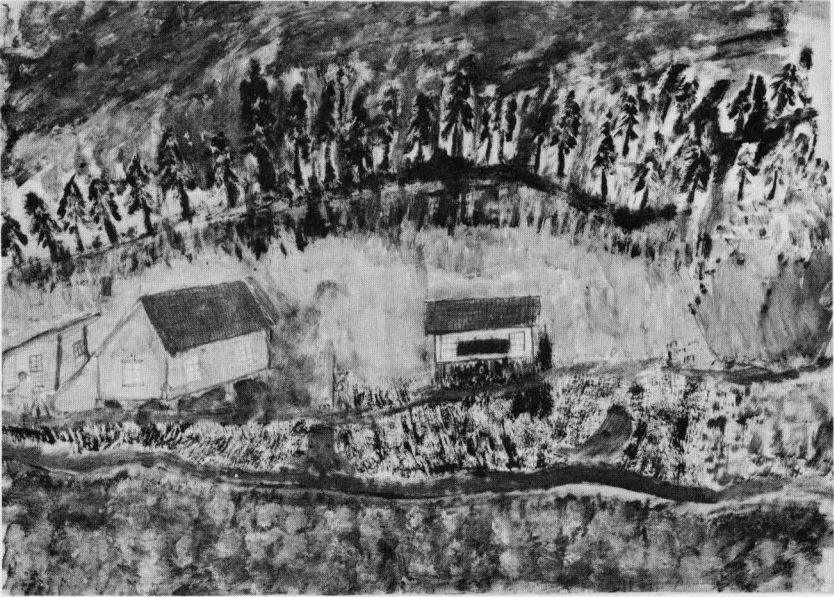


Indian method of felling cedar tree with stone axe and stone chisels; yew wood or deer horn wedges.

I asked August if Squamish cut cedar slabs from standing tree. He grasped this sheet of paper on my desk, and with a lead pencil drew a few hasty strokes. After his departure I traced them over with India ink. He neither reads nor writes, and never had a drawing lesson.

J. S. MATTHEWS, July, 1943.

SUPPLEJACK'S GRAVE



"Supplejack's Grave" Chaythoos, First Narrows, circa. 1888. An ancient Indian clearing, Chaythoos, i.e. "high bank" at Prospect Point at end of Pipe Line Road, Stanley Park. Here stood the lodge of Chief Khat-sah-la-nogh, (Kitsilano), built of cedar slabs split with stone hammers and horn wedges by the greatest natural carpenters in North America. From this settlement Indians probably watched Capt. Vancouver pass, 1792. Its precise location appears on the first map, made by Royal Engineers, Feb. 1863, of "Government Reserve." Khaytulk or "Supplejack," son of Chief Khatsahlanogh demolished the lodge, and replaced it with a cottage, as shown, of sawn boards. Khaytulk had two horses and twelve cows, and supplied milk, daily by canoe, to Hastings Sawmill. Some cows wandered into the forest and became wild, and, after the Reserve became Stanley Park, frightened people, and were shot. The progenitors of the herd given to Khaytulk, for services, by the Royal Engineers. Khaytulk died here, and was buried, with ceremony, in a small canoe within a mausoleum, our first, of wood on posts. Its glass windows were curtained with red blankets, as shown. Here, beside the tomb, on 29 Oct. 1889, stood His Excellency Lord Stanley when he christened Stanley Park, and, throwing his arms to the heavens, dedicated it to the use and enjoyment of peoples of all colours, creeds, and customs for all time. The surveyor and rodman, as shown, are surveying for Park Road around Stanley Park, and have cut notch in corner of cottage, which together with barn, were demolished to permit road to pass. Khaytulk's body remained some years, then removed by canoe to Bracken-dale and finally to Po-kwi-la-sun, and tomb destroyed. In 1944, at the request of his friend, Major J. S. Matthews, August Jack Khatsahlano, who cannot read or write, son of Khaytulk, painted this from memory. He tells that the tomb was about ten feet long, six feet wide, stood on cedar posts, and had hand split cedar shake roof. See "Early Vancouver", Vol. III, etc.

Chay-thoos, Stanley Park.

Squamish tongue, i.e. "high bank" = Prospect Point.

Frank Harris' house, water works caretaker.

Water pipes.

Park road to summit of Chay-thoos (Prospect P).

Little round shelter, or summer house at end of pipeline road.

Concrete (or stone) drinking trough for horses erected 190. . . about 1905. (date is in the concrete).

Here Mayor Oppenheimer opened Stanley Park, Sept 1888, and Lord Stanley dedicated Oct 1889.

HAY-TULK'S GRAVE (Supplejack) or mausoleum of wood with canoe containing body inside

Chay-thoos, an ancient Indian clearing.

Indian house shown in survey by Corp. Turner, Royal Engineers, Feb-Mar, 1863.

On an ancient Indian clearing. House originally of stone split slabs, built by Chief

Haatsa-lah-nogh, but Hay-tulk (Supplejack, his son) whilst working at

Hastings Sawmill, pulled old house down, and rebuilt it with sawn

lumber. Surveyors chopped two boards on north east corner

Barn about 25 feet from ~~the~~ house. Creek ran between

One of three streams shown in R.E. survey 1863

Supplejack's (Hay-tulk) barn of cedar

Cattle ran wild-in Stanley Park.

shakes. Two horses, twelve cows, six pigs

frightened people, and were destroyed.

Hay-tulk's Grave. "Supplejack"

Haatsa-lah-nogh's house

Stanley Park opening, 1888.

Stanley Park dedication, 1889.

Ceremony of opening Stanley Park took place

on small clearing of grass beside Supplejack's "mausoleum";

(Mayor Oppenheimer) Sept 1888; dedication, Oct 1889, Lord Stanley.

See conversations "Early Vancouver", Matthews.

In P.34 N.16A

Drawing by August Jack Haatsa-lano
July 29, 1937.

Beaver Lake
Stanley Park

Beaver Creek

July, 1937
Ink traced over pencil
sketch by August Jack Haatsa-lano, son of Hay-
tulk, grandson of Chief Haatsa-lah-nogh (Kitsilano)
whilst sitting in my garden this evening. As a
boy about eight, he was living in his father's
house (Hay-tulk's) when surveyor's chopped cor-
ner off, whilst surveying for proposed Park Road.

J. S. Matthews

AR-MAT-SE, WEARING HAT AND DRESS OF CEDAR BARK



Quatsino Indian maiden, 1900. Hat and dress entirely of cedar bark; trimmed with fur. Shell necklace, bracelets and anklet, and wicker "shopping" basket.

FAITHFUL JIM, DROWNED IN FRASER RIVER, 1902



**BURRARD'S INLET, 1868,
NOW LOST LAGOON, STANLEY PARK**



Coal Harbour, 1868, looking magnetic north from Robson Street produced Squamish Indian huts, built with cedar slabs, split with stone hammers and stone chisels by the greatest natural carpenters in North America. Squamish always built roofs with one slope only. Six canoes, one long fishing spear. Canoes crossed from Second Beach at high tide and are safe from storms.

THE WORD "SIWASH" The epithet "Siwash", i.e., sauvage, the French for savage, is highly resented by most Squamish Indians, and always has been.

AUGUST JACK KHAHTSAHLANO (Kitsilano) says he feels no resentment.

Sept. 4th, 1942.

In conversation with Mrs. Masie Armitage-Moore, over the phone today, she told me of a conversation she had just had with that fine Indian, August Jack Khahtsahlano, in the honor of whose grandfather Kitsilano is named.

Mrs. Armitage-Moore: "What do you think August has just told me. He says that when whitemen call him Siwash, or he hears other Indians called by that name, he does not feel hurt."

"He says that when the wind is in the tree tops that it sighs (i.e. 'Si'), and that when the waves dash on the shores it washes (i.e., 'wash'); hence, 'Siwash'. Don't you think that a pretty story?"

.....

NOTE: Indians were, contrary to general belief, much given to washing themselves. One old pioneer told me they 'always seem to be on the beach bathing'. Further, they are great students of nature--have a high regard for the forest and its mysteries--and the 'songs' the wind sings in the tree tops. It seems to me that August's interpretation gives a delightful and romantic atmosphere to "Siwash Rock", about which 'the wind sighs and the waves wash.'

J.S. Matthews.

CONCERNING ARRIVAL OF NARVAEZ, 1791, AT VANCOUVER.

Conversation with August Jack Khahtsahlano
who came to wish us a Merry Christmas
at City Archives.

19th December 1942.

NOTE: Mr. Khahtsahlano is now about sixty-seven years old. He is a very responsible Indian, a fine character, and is probably the best informed Indian now living on early Indian history of Burrard Inlet. He is a natural born historian, and, though he cannot read or write, he can draw, and even paint well in color, and also understand charts. August spent the day after the "fire, 1886," looking over the ruins of Vancouver. His father was Khay-tulk, who, about 1876, was buried with great ceremony in a mausoleum of wood at the end of the Pipe Line Road, Stanley Park. Later, his mother, Qwhy-what, married Chinalset, or "Jericho Charlie," another fine Indian, who was employed by Rogers, and afterwards Fraser, of Jerry's Cove (Jericho) to freight supplies to the logging camp from the Hastings Sawmill store, and August made countless trips with his step-father in the big five ton freight canoe. Both Chinalset and Qwhy-what told August much early history, and August, with an excellent memory, was deeply interested.

MAJOR MATTHEWS: (With Narvaez's chart, photographs of Jericho, admiralty charts, and modern maps of Vancouver spread before August) "August, tell me about Jericho and Capilano in early days. Suppose you were on the beach below the cliffs at Point Grey--looking east--could you see Indian houses at Capilano and Jericho; at Homulchesun and Eyalmu?"

AUGUST: "No. You can't see through a hill; nor trees. You'd have to go a mile--more than a mile--out Spanish Banks before you could anchor. If you stay on beach you can't see Jericho. You can't see through all them trees. And, Capilano (Homulchesun), that's too far away. Houses too small, wrong color, to see. You could see where they was, but couldn't see them. That's long time ago."

MAJOR MATTHEWS: "August, you know Imperial Street. Look at these photos." (Leonard Frank, No. 13975 and 13983, Sept. 1930) "This is the golf course look--west from the Club House, twelve years ago; looking west from the old cove towards Locarno Park cedar and fir trees. Tell me, where was the old potlatch house? The great big long one the Indians lived in before the white men came--the one the warship pulled down and took part of it away."

AUGUST:

"It was about two hundred feet back from the beach, on the sand heap. It was over there (pointing), somewhere back of where they built the first air station, back from the beach. They cut down a lot of trees though, what used to be there. The warship pulls the old potlatch house down. But when I was a little boy I used to "ride" on what they left; roof pieces, long thick slabs of cedar--forty feet long, six inches thick and eighteen inches wide--very thick cedar. They was in the water and I got on top and paddled with my hands. But on this side (east side) of Imperial Street there wasn't many trees--all muskeg and swamp and bushes."

MAJOR MATTHEWS:

"Well supposing you were out in English Bay, over in the middle, just sailing about. How far would you have to go east of Jericho before you could see back at the potlatch house hidden behind the trees at the foot of Imperial Street?"

AUGUST:

"You'd have to go right over to Point Atkinson, and then go east. You couldn't anchor nearer than a mile off Point Grey and then you'd have to go east to about a mile off Siwash Rock, about opposite Hollyburn, before you could look back and see the old potlatch house. Because the trees at Imperial Street would hide them."

MAJOR MATTHEWS:

"Well, this chart, here (Admiralty Chart, 1893) shows Indian houses at Jerry's Cove; right here on the west bank of the cove--across the cove from Angus Fraser's camp, just a few yards."

AUGUST:

(annoyed) "Oh, that's not where the potlatch house was. That's my step-father's house and Burns'. (Indian). My step-father's house, Charlie, about sixty feet long, and made of sawn boards from the Hastings Sawmill, and white; whitewashed. That's not the old Indian houses. The old potlatch house was away west of that; west of the cove three or four hundred yards, on the sand bank, about two hundred feet back from the water. Very old cedar slab-house. Nobodies lives in it. Long time ago everybody live in it. First white man that come never see Indian house at Jerry's Cove. It's not there. It's not built."

HOMULCHESUN
CAPILANO CREEK
FIRST NARROWS

MAJOR MATTHEWS: "Well, we're out on the beach at Point Grey and we're looking towards First Narrows. Look at this chart. Look at this photo from Point Grey. See

how Ferguson Point sticks out very prominently and you can't see Prospect Point at all. Suppose you didn't know there was an entrance there, what would you think if you've never been there, and never seen before?"

AUGUST: "Well, if you didn't know about First Narrows you'd think it was a big bay, and that Siwash Rock was a sharp point." (cape)

MAJOR MATTHEWS: "The chart says the Indians' houses are on the east bank of Capilano Creek."

AUGUST: "That's where they were. Only Lahwa (Chief Lahwa), he had his house on the west bank, but it was white---whitewashed, sawn boards from Hastings saw-mill. But if you were at Point Grey you couldn't see the Indian houses at Homulchesun. Could see where they were, but they too far away. You could see where they were better if you were half way to Point Atkinson."

MAJOR MATTHEWS: "And they were only one storey, very low. What color would they be?"

AUGUST: "Cedar color, old cedar color, no paint. Not quite black, kinda reddish. They not very high, only about twenty feet or bit more. Nobody could see them from Point Grey. If they was white you could see white spots, but they almost black. The first white men to come must have come pretty close to old cedar houses at Homulchesun. You would have to go close. They was hidden by the crab apple trees. Indians don't cut crab apple trees on west side of Capilano Creek. They keep those trees for shelter from the wind. What time of year was the first white man here?"

MAJOR MATTHEWS: "July." (1791)

AUGUST: "Oh! He couldn't see those houses at Homulchesun. He must have come pretty close. In July the leaves would hide the houses, and the houses was old cedar color. He must have come close."

MAJOR MATTHEWS: "But he didn't find the opening to the Narrows."

AUGUST: "May be. What would he want to go into Hollyburn wharf for?" He's just sailing, around. He sees a big bay with Indian houses in the middle. He thinks its just a big bay. He know nothing about First Narrows, and trees all down Prospect Point. He thinks its just another point, so he goes away."

MAJOR MATTHEWS: "Good. Thanks. Just what I wanted."
(Gives him \$1.25 for to buy himself a Christmas present to his liking.)

.....
'August is a charming man, one of nature's gentlemen.'

City Archives, City Hall,
Vancouver, 19th December, 1942.

City Archivist.

"JERICHO CHARLIE'S" INDIAN CANOE IN STANLEY PARK

End of Pipe Line Road.

Excerpts from letters (as to the date this canoe was brought to Vancouver from the Songhees Reserve, Victoria.)

May 25th, 1943.

Letter, W.A. Newcombe to Provincial Archives:
 "A possible date is Sept. 1893, when the belongings of Chief Scomiak, who died the previous year, were distributed."
 "Chief Michael was chief of the Songish for many years."
 "In 1887 the "Active" was lost with 28 Neah Bay Indians."
 "In 1895 another schooner was lost."

.....

May 29th, 1943.

Letter, Provincial Archives to City Archives:
 "An account of the death of Chief Michael Cooper says that he became chief in 1894."

.....

As August Jack Khahtsahlano was born about the end of 1877, and as he says he was a 'boy about nine' when he rowed up from Victoria to Vancouver in the canoe, the canoe must have come to Vancouver about 1887, which would co-incide with the loss of the "Active", and the consequent ten widows who sold the canoe to Jericho Charlie.

Or, they may have kept it until 1893, when Chief Scomiak, having died, Chief Michael was distributing the belongings.

In any case, the Neah Bay, Cape Flattery, canoe could not have been brought to Vancouver before 1887.

.....

"Early Vancouver", vol. 6, p. 179.

Conversation with August Jack Khahtsahlano. August very kindly brought me a basket of blackberries.

City Archives,
9th July 1943.

BLACKBERRIES, 1943
WEST VANCOUVER

Major Matthews: "How much?"

August: "Four pounds; all you're going to get this year. No blackberries; all gone. I go all along West Vancouver; that's all I could find. No more. No blackberries this year. And cherries. No cherries; just few."

MAKING CEDAR SLABS
MAKING CEDAR CANOE
FALLING CEDAR TREE

Major Matthews: "August, did Indian cut cedar slab without falling tree; cut cedar slab from live cedar tree?"

August: "Sure they did."

Major Matthews: "How?"

August: "Well. You see this. (taking pencil and drawing). They pick a good cedar tree; the one they want; it leans a bit. Well. They put in an under cut, like this. Cut about half way through to the middle. Then they drive a small wedge; small wedges; yew wood wedges, or deer's horn. The tree begins to fall. It splits right up."

"You see, it split open while its standing up, and then it falls. Drive in the wedges; then the tree split right up to top, and then it breaks when the split goes so far. It goes so far till it gets there, and then it breaks."

"Don't you see? The whole weight of the tree is on the uncut half; the half they did not cut, and it breaks away up. Then the piece the Indians want hits the ground. About half the tree--other half remain standing up, like spike. Then they cut the piece what's on the ground just the length they want for canoe; for anything; for cedar slab. For what they want it for, such as shakes, cedar shakes."

INDIAN CANOES

Major Matthews: "First time I ever heard about this. Do they do that when they want log for canoe?"

August: "Eh, eh. Yes."

Major Matthews: "Is it big enough?"

"Early Vancouver", Vol. 6, p. 180. Khahtsahlano (cont'd).

August: "They's always pick the right sized tree. The canoe is only half the log, and they's got the best part of the log on the ground, and they's cut off the part they want for the canoe."

Major Matthews: "How long would it take them to cut it down with a stone hammer and stone chisel?"

INDIAN DAY OF LABOR

August: "May be one man one month and canoe finished--if he works every day from daylight to sunset. No eight hours in those Indian days. I remember, not my grandfather--he died before--but another man old enough to be my grandfather. I see him put a handkerchief around his head. Then he's got a little basket like that, with all his little wooden wedges in it, and he go off to work."

Major Matthews: "What sort of a chisel?"

August: "Well, they's used to use shale--like slate, it's hard, but when I'se a boy they's got iron."

Major Matthews: "Where did they make the canoes?"

August: "Any place where there's a good tree. When the canoe made, take it to the beach--not take the log to the beach. No horse, no mule, all hand power."

.....

NOTE BY J.S.M.

Mr. Khahtsahlano (August Jack Khahtsahlano is his legal name, and as such is registered under the "Change of Names Act", Vital Statistics Record Office, Parliament Buildings, Victoria) shows in his drawing that, after a suitable tree was selected, a cut was put in severing the trunk to a depth of about half way through or more. Wedges were then driven in at a point where the cut was deepest, on both sides of the trunk, with the result that, due to the weight of the leaning trunk on the uncut portion of the tree, assisted by the force of the wedges in creating the commencement of a split, the split ultimately ran up the trunk, and this caused the half which had been cut through to swing out at the bottom, and the top of the tree to lean still more until, finally, it toppled over. The uncut portion broke near the top when the pressure and weight exceeded its strength to resist. At the conclusion of the operation, the log lay on the ground with most of

"Early Vancouver", Vol. 6, p. 180.

the branches of the tree still attached, and the uncut portion still stood upright as a tapering spike broken at the top.

City Archives,
City Hall,
Vancouver.

J.S. Matthews.
9th August 1943.

.....

"Early Vancouver", Vol. 6, p. 225.

Conversation with August Jack Khahtsahlano, who came this morning to the City Archives bringing with him a painting on a piece of paper depicting "Chaythoos", at the end of the Pipe Line Road, First Narrows, Stanley Park, the former home of his father, Khay-tulk, or 'Supplejack' and showing the cottage, barn, and Khay-tulk's Mausoleum of wood on cedar posts.

25th March, 1944.

"CHAYTHOOS"
"SUPPLEJACK'S
GRAVE"
KHAY-TULK

Major Matthews: "What's this, August?
Did you draw it for me. Chaythoos?
Fine. Very good of you; tell me.

August: "That's my father's grave at the end of the Pipe Line Road; at Chaythoos. This lean-to on the left here is the stable where we kept twelve cows, and two horses; two pigs, no sheep. And in the middle is the house; our house, made of old fashioned boards, one by twelve (inches). I suppose we got them at the sawmill; old boards from some sawmill. And this on the right here is my father's grave."

STANLEY PARK
PARK ROAD

"One morning, when we were having breakfast, somebody hit the outside of the house, and my sister Louise--she is older than I was, and I ran out and said to a whiteman, 'what are you doing?' I was quite a big boy then. The whiteman said he was going to build a road. There were two of them. They were surveying and they had a surveying rod with them. They cut off the corner of our house; just a little bit, so that they could see where to put their survey line. You can see here, I have marked it in the painting, and here is the man with the thing he makes the survey with. They cut a notch in the corner of the house. You can see it here. And the man between the house and the grave is holding the survey rod. The man said that when the road goes by here you are going to have lots of money. They said 'Pay to go through your place'. But they have not paid yet."

"The house was covered with cedar shake shingles, hand split. And the grave where my father was buried, it had a cedar shake roof, too. And it was on cedar posts. It was about ten feet long, and about six feet wide, and lots of room inside for a coffin. And there were glass windows all around. The coffin was covered with a red blanket. (It is strange, but, previously, August has always told me his father was buried in a canoe.) I don't remember them building it because I was born the day my father died. The road around the park did not touch my father's grave, so they left it there, but when it came we had to move

"Early Vancouver", Vol. 6, p. 226. Khahtsahlano (cont'd).

away. We had to move out of the house and they tore it down, but they left the grave for a long time; until after Lord Stanley named the park. Then they took the coffin up to Squamish.

RE-BURIAL OF
'SUPPLEJACK'

"They took the coffin up to Squamish, and he was buried at Brackendale, at first, and then we had to move him again to Pookalosum (sic) at Squamish. The reason was that the water came in and washed away part of the cemetery at Brackendale, and we had to rebury the remains at Pookalosum (sic); two miles above Brackendale."

"The red curtains on the windows of the grave at Chaythoos were blankets. You could see through the glass into the inside, but you could not see the coffin because the red blanket was over it."

.....

8th May, 1944.

P. 227.

PLACE OF BIRTH

CHAYTHOOS, NOT SNAUQ

August came carrying with him his framed copy of his declaration of, I think 1938, anyway before the 'Change of Names Act' came into force, in which he renounces the name of August Jack, and assumes for himself and his descendants the name of August Jack Khahtsahlano, which name was formally sworn to under oath before a notary public, and lodged with the Vital Statistics branch, Victoria. It states that he declares that he was born at Snauc, an Indian Village at the False Creek Indian Reserve. He now wishes to retract this, as he says "everybody tells me I was born at Chaythoos", Stanley Park, (an Indian clearing where his father lived, also known as "Supplejack's Grave"; where Lord Stanley dedicated the park.)

"I explained to August that he had sworn to a place of birth under oath, and it would take another oath to alter that, and that copies would have to be lodged at the record office in Victoria, and that our frames would have to be undone and fixed up again, and that I was not pleased with the prospect of proving that a man who was, in fact if not in name, Chief Kitsilano, was born in Stanley Park; it would be more in keeping if he was born in Kitsilano. Whether August caught that point or not I do not know, but finally he said 'too much bother'. He decided not to have any change made.

INDIAN MEDICINES

Then I asked him to tell me about Indian medicines before the white man came.

So he said:

"Early Vancouver", Vol. 6, p. 227. Khahtsahlano (cont'd).

August: "It depends upon the kind of sickness you have got as to what medicines the Indians took before the whitemen came."

"If its rheumatism, you use nettles roots; nice and clean. Get a hammer and smash them up, and boil them--don't boil them too much--and wash your aching leg with the water and the roots (he indicated rubbing both hands up and down his thigh, as though rolling a poultice of hot roots and water.) Wash the legs with the roots and water before you go to bed--hot, not cold. Rub them up and down, good rubbing, and rub, too, all over body, shoulders, sides, all over. It's good for rheumatism."

"If you got cold; use vine maple and soft maple roots. The roots which go east are the biggest; may be four inches thick, and use the bark; vine maple and soft maple bark off the roots, not off the tree. Boil them; strain them good. Put them in something to hold the liquid, and drink it. Drink it whenever you want; every four hours; any time you want a drink, drink it."

"If you got stomach ache, use devil club. Take the bark and boil him; you got to beat him all the time; keep the liquid. Throw away the devil club and keep the water. Then drink it. Lots of people, when they eat, everything too sweet. Cannot eat. Then they use that too, devil club." (Note: See Dr. Carter's remarks.)

"If you got headache, and are too hot, jump in the cold water in the creek. That's what the Indians do. If you go to a creek and get in, you get cold slow and easy; not fast like a shower bath. Jump in the creek, get in and get out again, put your clothes on, and go for a fast walk."

"Lumbago. I don't know, but theys got stuff in the mountains, hard to get, high up, it grows like corn, the leaves are just like corn leaves, but there's no corn on the stem. Away up in the mountains."

"Dry it, and use saw to cut it up, and it comes out sawdust from teeth of saw. One spoonfull of that stuff. It has big roots, bigger than your thumb, and they dry it. Don't use the leaves; just the roots. Use a saw; have paper underneath to catch the sawdust. Save the sawdust, and then put it in hot water; you don't have to boil him. It's poison; you cannot drink it; just rub it.

"Early Vancouver", Vol. 6, p. 228. Khahtsahlano (cont'd).

I got it at home. My wife use it all the time for lumbago; use it for bruises. You remember, long time ago, they play lacrosse in Stanley Park (Brockton Point Grounds). Well, you get hit. Rub him on; do good."

FISH OILS
OILS AS MEDICINE

Major Matthews: "Did the Indians use fish oils as medicine before the white-mans come?"

August: "Never use fish oil; never in my tribe, the Squamish, never use fish livers. Up north the Indians use lots oolichan oil, but not down here with the Squamish. I cannot think of any part of a fish they use as medicine.

(NOTE: At this point I 'phoned Dr. Neal M. Carter of the Dominion Fisheries Experimental Station, and reminded him that some time ago--about a year--he asked me to find out something about Indian notions of the efficacy of fish oils as food. After some discussion he asked me to ask August two questions.)

1. Did the Indians consider that fish oil had any efficacy in the prevention of colds; did they take oolichan oil with the idea of preventing colds?

Answer by August: "No".

2. Did he know what a rat fish was, and could he say if the Indians, before the whitemen came, used to rub it on their limbs, and so on to relieve stiffness or bruises. (After some discussions as to whether Dr. Carter meant catfish, and August demonstrating with his hands a fish about 12 inches long, which he said was 'pearly' outside, and Dr. Carter replying that it was 'pearly' and had a little white bulb on its nose, which August said he did not recall on a catfish, and some uncertainty as to what Dr. Carter meant by rat-fish).

Answer by August "No".

Major Matthews: "Then what do you put on when you get hurt, and when you're stiff after long time paddle in canoe?"

August: "I just told you; that stuff we get up in the mountains--that corn stuff."

NOTE: Years ago, August told me that, when the first whitemen came they gave the Indians molasses, and the Indians, not knowing that it was good to eat, rubbed it

"Early Vancouver", Vol. 6, p. 229. Khahtsahlano (cont'd).

on their legs to relieve the stiffness after long time paddle in the canoe. Which proves that August is like other men, and makes mistakes, forgets, and has all the weakness of Indians and whites alike and common, regardless of color of skin. The Indians undoubtedly mistook the molasses for oolichan oil.

At this point Dr. Carter asked me to ask him about devil's club. So, as August had just been speaking of devil's club, and I had typed what he said as he said it. I read the forepart of this where devil's club is mentioned.

Dr. Carter replied: "Just exactly what I wanted, and with this advantage, that he has made the statement before my question was asked. You see, that condition of sweetness to the taste is a condition of diabetes; things taste too sweet, and here your Indian friend confirms something I'll tell you about which may interest you. Do you happen to remember that some years ago two Prince Rupert doctors claimed that devil's club was a good treatment for diabetes. That, apparently, is what the Indians asserted long ago; anyway, that, in effect is what your Indian friend says by inference."

.....
P. 230.

GOAT HAIR BLANKETS
STAITWOUK. (blue mud)

weaved them.

August: "They takes mud, and rubs it in the goat hair (demonstrates making a 'pie' of goat hair and mud), and then when it's still wet, they rolls it (into yarn) on their knee."

Major Matthews: "You mean Second Beach; it's name "Staitwouk", where they used to get the blue mud and then make it into a big ball of mud, and put in fire, and after its burned it turns white, and is like talcum powder?"

August: "That's the stuff, Staitwouk. Afterwards, not wash it out of the blankets. It gets dry; shake the blanket, and its drops out like dust. That's how the womens makes goat hair blankets; mix the hair with mud. The mud separates the hairs, and then the women can roll it (into goat hair yarn).

.....

Conversation with August Jack Khahtsahlano, son of Khay-tulk, grandson of Chief Khahtsahlanoough, in whose honor the suburb of Kitsilano is named. August came, unheralded, to the City Archives, carrying a big brown paper bag, which he set upon the floor.

20th February, 1947.

INDIAN IMPLEMENTS.

MASKS, INDIAN.

MATTHEWS, MAJOR J.S.

SKWA-YOOS, CHIEF.

ALEXANDER, LORD. GOV-GEN.

KITSILANO BEACH.

Major Matthews, (seated at his desk),
"Hello, August!!! sit down".

(August, smiling but silent, seats himself at the other side of his desk. He looks tired. His face is palid, almost white. For some extraordinary reason, August has been losing his Indian brown complexion. For years it has gradually been getting whiter and whiter, until he is now whiter than many Europeans. August remains silent, just smiling.)

Major Matthews: "What have you been doing to yourself, August, you look pale. Have you been using whiteman's soap again and washed all the brown off your face. That's what you've been doing, August. You've been washing yourself with soap and you've washed all the color off; washed your face white. How do you feel?"

August: (Smiling) "Oh, alright some-times."

Major Matthews: "What are you up to now, August? I'll bet your up to some trick. What's in the paper bag?"

(August goes over, picks up the bag, lays it on the table, and, delving into its depths, brings forth an Indian headdress, new; one he has made himself, a thunderbird's beak adorned with colored markings and cedar bark for hair down the back.)

Major Matthews: (With much intelligence, he knows by experience the proper thing to say),
"How much?"

August: "Twenty dollars."

Major Matthews: (Protesting) "Oh! August, have mercy, only fifteen last time."

Miss Nina King (interjecting) "Will you have a cup of tea and some cake?"

August: "Please."

Major Matthews: (Trying on head-dress) "Miss King, have a cheque for fifteen dollars made out. August, this is like the one they put on Lord Alexander, Governor-General, down at Kitsilano Beach last summer. Miss King, bring me the photo of the mask they gave Lord Alexander." (Miss King brings it.) "Look, August, not quite the same markings; same shape, different markings. I'm glad; I don't want the same as given Lord Alexander; not right."

August: "I make mask from memory. If I have that photo I make same as Lord Alexander. I work from memory; six months."

Major Matthews: (Holding mask on his head) "When I've got this mask on, August, am I a Chief?"

August: "Skwa-yoos." (All present laugh). ("Skwa-yoos" is the Indian name for Kitsilano Beach where Major Matthews lives.)

Major Matthews: (Holding mask on head, rising and walking about). "Alright, August, after this, when I've got this mask on I'm 'Chief Skwa-yoos.'"

May 1st, 1947.

KHAHTSAHLANO,
AUGUST JACK.

This afternoon I asked my assistant, Miss Nina D. King, to call on Mrs. Armitage-Moore, i.e. 'Massie', at the Standard Bank Building, and pick up some 'NATIVE VOICE', newspapers; the new publication of the native Canadians. (Indians.) When she arrived my old friend, August Jack Khahtsahlano, was sitting there waiting. Miss King spoke to him. He was just sitting, in his calm quiet way, 'wearing' as usual a most benevolent smile. Miss King tells me the conversation was interrupted by some one who asked of Mr. Khahtsahlano, "What are you doing these days?"

August answered, slowly and softly, to this common-place question, "Eating, sleeping, working". And then he smiled again.

(The old Indian, a born gentleman, is always very lucid, wise, precise and concise. He has been busy lately--'these days'; "eating, sleeping and working." Which is precisely what he has been.)

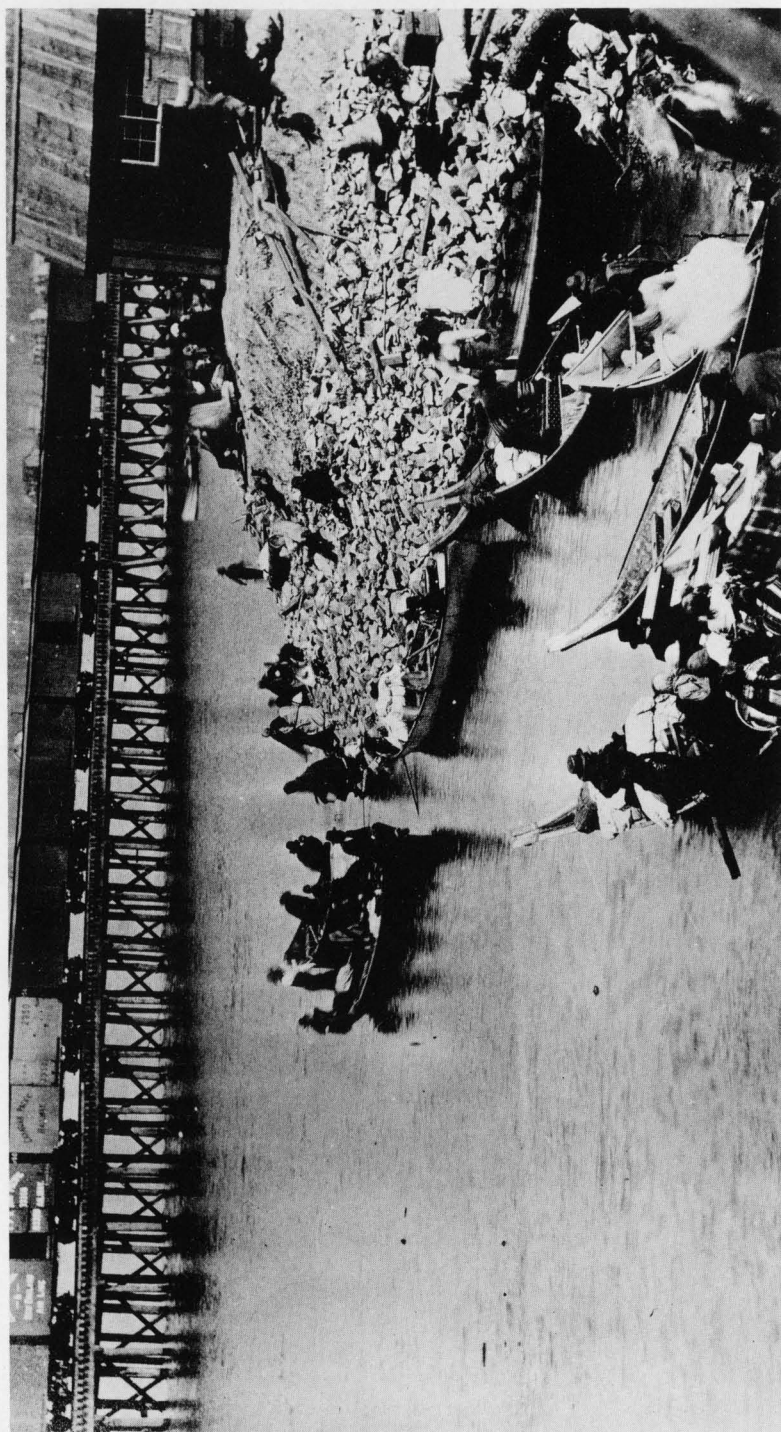
J.S. Matthews

INDIAN MISSION, NORTH VANCOUVER, 1889.
SQUAMISH NAME "USTLAWN"



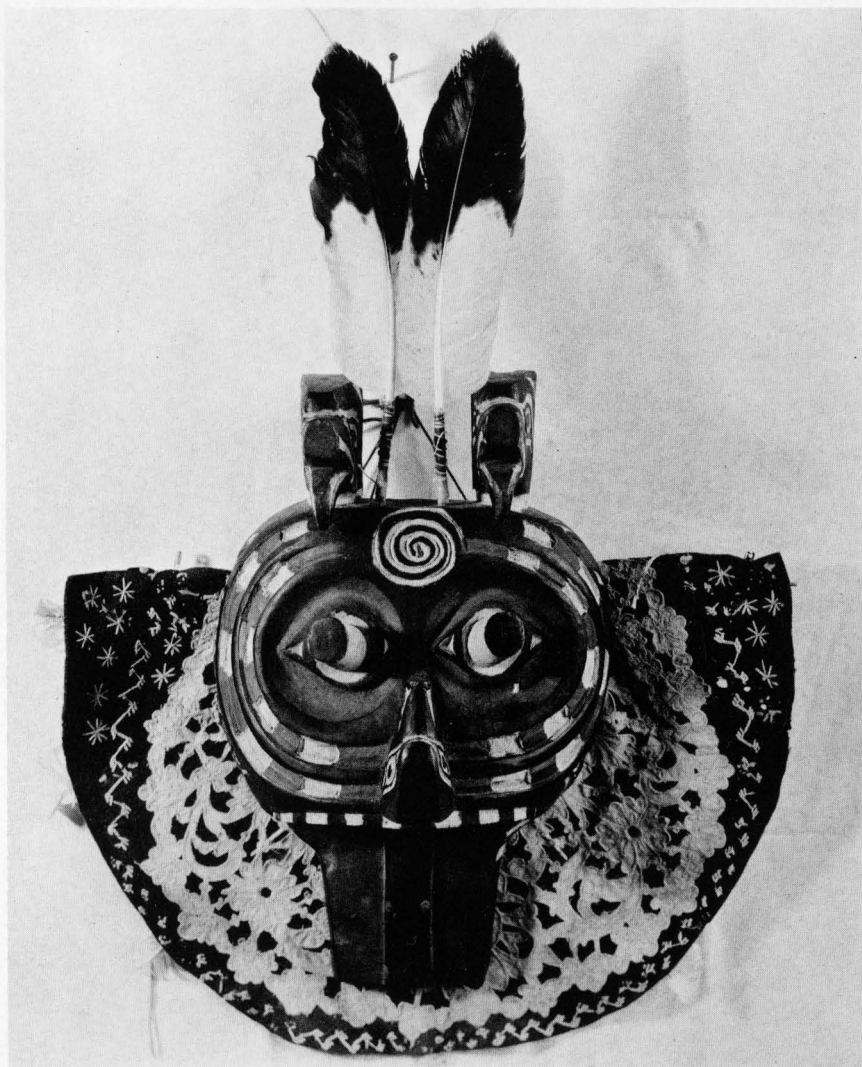
"The Mission" Church and assembly hall. Lamp posts with coal oil lamps. Eleven dugout canoes, many not visible. Lamp posts with coal oil lamps.

INDIAN CANOES, INSIDE RAILWAY TRESTLE AT FOOT OF RICHARDS STREET, 1898.
BELOW "THE BLUFF" (Cordova St.)



They have come from the north for the salmon fishing season at Steveston to work in the canneries.

CHIEF KHAHTSAHLANOUGH'S MASK.
(THE GREAT GRANDFATHER)



In 1942 owned by great grandson, August Jack, of Homulchesun. Old man Chief Khahtsahlanogh's mask. See "Conversations with Khahtsahlano", 12th June, 1942.

CHIEF KHAHTSAHLANO'S MASK
(THE GRANDFATHER)

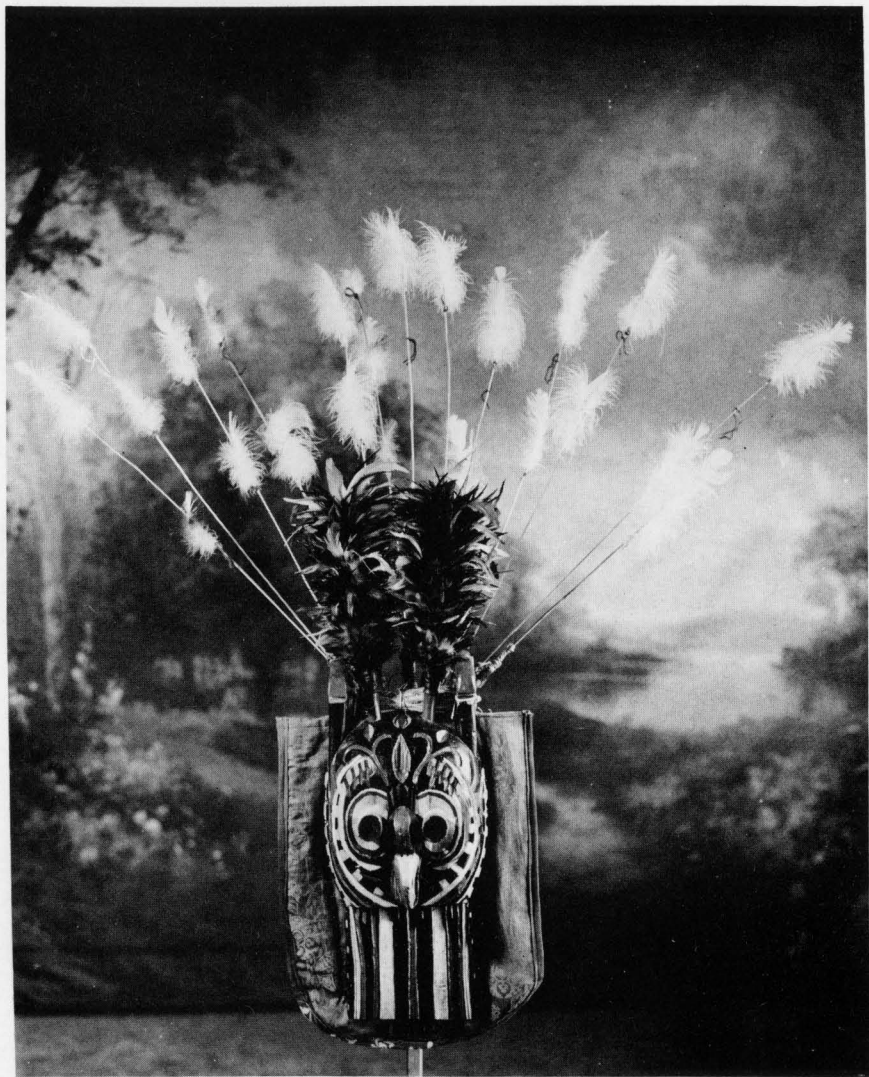


KHAY-TULK'S MASK



In 1942 owned by his grandson, August Jack, of Homulchesun. See "Conversations with Khahtsahlano", June 12, 1942.

KHAY-TULK'S MASK



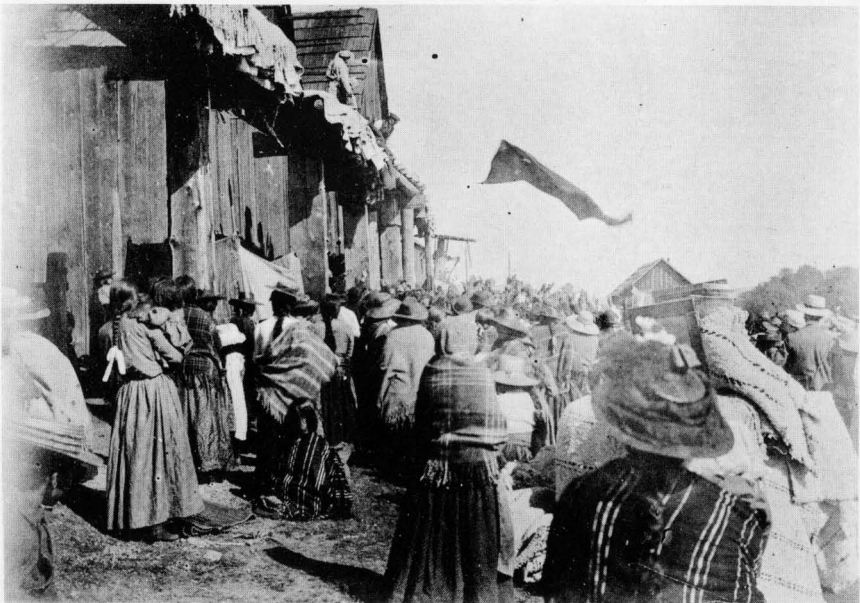


UPPER: POTLATCH AT QUAMICHAN

Waiting for the potlatch to commence, when the Chiefs distribute blankets seen on the stage.

LOWER: POTLATCH AT QUAMICHAN

Blankets being thrown from the stage.





UPPER: SWY-WHEE
or Death Dance, Quamichan.

LOWER: POTLATCH AT QUAMICHAN
Death dancers, masked.



Conversation with August Jack Khahtsahlano, my old friend of years, who lives at the Capilano Indian Reserve, his home almost directly under the First Narrows Bridge--to the east of it, where he lives with his demure little lady and wife, Mary Ann, or "Swanamia".

August Khahtsahlano will be 72 next November, (1949). The longer I know August the more respect and admiration I have for him. He is as kindly a gentleman--and a wise one, too--as ever I knew. He came strolling in this morning to see me; nothing special on his mind.

May 16th, 1949.

KHAHTSAHLANO,
AUGUST JACK.
MANATIA
MENATALOT

Major Matthews: "What does this mean? It says here on this Baptismal certificate of yours signed by Father Fregonne in 1879, that you are the son of Shinoatset (Chinalset) and Menatalot. When you were a small boy didn't they call you Menatalot, because you were a baby, and had not been named yet?"

Khahtsahlano: "I don't know positively who Menatalot was. She must have been a godmother. If so, she must have been a Sechelt woman. When I was a very little boy I was called Manatia, Man-at-ia. Menatalot might have been a half-sister."

Major Matthews: "Pretty name."

Khahtsahlano: "Then, when I was about twelve, they called me Stay-maulk, Stay-maugh, Staymaughlk."

Major Matthews: (impetuously) "Oh, I give up." (He had been trying to repeat August's pronunciation.)

Khahtsahlano: "You'll have to get your tongue set right; so that it will click like mine." (Finally, the best Major Matthews can do is "Stay-maulk.") So, after a time, they say, "You getting tired of that name? Tired of Stay-maulk! We'll give you another name. So, they had a potlatch at Snauq, False Creek, and called me Khahtsahlano."

.....

Conversation with Mr. August Jack Khahtsahlano, of Capilano Indian Reserve, where he lives with his wife, Mary Ann, or Swanamia (her Squamish name) who very kindly called at my home, 1158 Arbutus Street, Kitsilano, this afternoon, for a chat. We took easy chairs and sat out on the lawn under the trees. Mr. Khahtsahlano, grandson of Old Chief Khahtsahlanogh, in whose honor ('Kitsilano', Vancouver, is named, will be 72 next November (1949). He was born on the False Creek Indian Reserve, son of Khay-tulk, or 'Supplejack', and his wife Qwhy-wat. He is six feet tall; his hair has been jet black. Although he does not read or write, he is the best informed Indian I know of, and his remarks on Indian life, customs, and lore are very reliable. J.S.M.

21st May, 1949.

KHAHTSAHLANO,
AUGUST JACK.

Major Matthews: (Fingering August's hair as he sat.) "What's this, Khahtsahlano? White hairs?" (Just a few.)

August: (Smiling.) "I must be getting old."

Major Matthews: "Good gracious! What's happened to your hands? They're whiter than mine. What have you been doing to them?"

(Mr. Khahtsahlano's hands were formerly as brown as any Indian's hands, but are now as white as any European's.)

August: "Been using too much whiteman's soap, I guess, and washed all the color out." (of his skin)

INDIAN BABIES,
BIRTH OF.

Major Matthews: "August, you told me once that from three to five thousand Indians lived in and about Burrard Inlet and Howe Sound before the whitemans came. How many Indian babies do you suppose would be born in twelve months -- one year? Do you think one hundred babies would be born?"

August: "One hundred! More than that; more than one hundred. Healthy babies, too."

Major Matthews: "They had no hospitals, no doctors, no nurse. What did they do when a baby came? Whitemans got hospitals, doctors, nurses; big fuss when baby come. Nurses got white clothes, tie something over their mouth so's baby no breathe nurse's breath; got to look at

baby through glass window up at Grace Hospital. What do you think about that?"

August: "Indian womans not have baby in house. When Indian womans going to have baby she go out. Too much noise in house. Go somewhere where it is quiet; in house too much noise. No doctor, no nurse, but lots friends. Another woman's help."

Major Matthews: "Well, where did she go? Go out in the cold; go out in the rain?"

August: "Klis-kwis. Make klis-kwis. In some quiet place. Maybe, if Indian woman what's going to have baby is strong, she make klis-kwis herself. Have baby in klis-kwis. Quiet."

(A klis-kwis is a sort of tent, made of poles covered with closely woven mats of cedar bark, etc., commonly used when Indians travel, especially in summer.)

Major Matthews: "You think many baby die?"

August: "Noooooooo. Baby healthy. Now, babies got T.B. But those babies healthy. No. T.B. Not feed baby out of bottle; no bottle. Not get milk out of can. They got no canned milk. They give mother stuff to drink; make it from herbs. They put hot water on her breasts. Make it (Poultice) with cedar bark; that's to make milk come. No bottle for Indian baby; they healthy. Now all the time T.B."

PIGEONS, WILD. Major Matthews: "August, I've been reading a book written long time ago —1862— nearly hundred years ago. ("TRAVELS IN BRITISH COLUMBIA," 1862, by Capt. C.E. Barrett-Lennard. Page 160: "Vast flocks of wild pigeons are occasionally seen.") And it says that there used to be lots of wild pigeons. You remember telling me, long time ago, about wild pigeons? How big were those pigeons?"

August: "About as big as a tame pigeon. One time lots of pigeons. They not stay; they just feed and go on to next place. Where there be lots of berries they come; lots of pigeons. Then, after they eat berries, they go. They go some other place where there are more berries. Pigeons not stop in same place all the time."

Conversation with August Jack Khahtsahlano, of Lower Capilano Indian Reserve, who, in response to my invitation to check the genealogy sheet of the Capilano family which I have prepared, called at the City Archives.

Mr. Khahtsahlano came carrying a long duck spear, a pole seven feet and three and one-half inches long, of wood with a finger piece at one end, and a three pronged fork of three iron spikes, eight and one-half inches each, and with each spike jagged, at the other end. He laid it down.

August 13th, 1954.

SPEAR FOR
DUCKS

Major Matthews: "What's this, August?"

Mr. Khahtsahlano: "Duck spear; for spearing ducks. It too long, so I cut it short so can bring it in bus. Willie made it. It been standing outside long time, standing in the earth, and the ends rotted, so I cut the rotten end off and put the iron spears back and bind them on. See how I bind it!" (He used cherry tree bark).

Major Matthews: "How much did you cut off? How long was it before you cut it? Sorry you cut it."

Mr. Khahtsahlano: "I cut off about fifteen feet. It was about twenty-six feet long when Willie made it."

(Note: Willie was his brother, Indian name Khaytulk, the same as their father Khay-tulk, or as known to white men, Supplejack.)

Major Matthews: "Use it in canoe? Sneak up on duck at night, with little pitch fire on platform with mud on the bow?"

Mr. Khahtsahlano: "Yes."

Major Matthews: "Give it a twist and break duck's neck?"

Mr. Khahtsahlano: "No. Just spear him."

Major Matthews: "How much I owe you?"

Mr. Khahtsahlano: "Nothing. I owe you."

.....

CAPILANO FAMILY GENEALOGY.August 13, 1954.HOMULCHESUN
CARILANO CREEK

Major Matthews: "August, Andy Paull write a lot of silly stuff about the Capilano family. About how "Old Man" Ki-ap-a-la-no met Captain Cook in 1782; three years after Captain was murdered. They put up a big gravestone at the North Vancouver Indian Cemetery to Mrs. Chief Tom, that is, Tutamaht, with a lot of historical rubbish on it. What do you know about all this?" (explains it to him as August cannot read.)

TUTAMAHT
MRS. CHIEF TOM

Mr. Khahtsahlano: "I don't know who was the Indian chief who met Captain Vancouver. No one does; too far back. I do not remember "Old Man" Ki-ap-a-lano; never see him. Don't know anything about Paytsmauq, brother to the old chief, or half brother. I remember Chief Lahwa. He drown--somebody's push him overboard. Mary Jane's father, and Edith's, her sister, was a white man. They not full Indian. Chief Mathias's son, Buffalo, has no Indian name. Mathias say he has. I say he has not. He never given an Indian name."

HOMULCHESUN VILLAGE
HOMULCHESUN CREEK

"All nonsense about Capilano Creek not having an Indian name. The Indian village was Homulchesun, and the creek was Homulchesun Creek. Squamish not separate them and give one name to the creek and another to their houses. That would be silly. The village and the creek just one place--Homulchesun."

MISSION, THE
NORTH VANCOUVER
RANCHERIE
HASTINGS SAWMILL

"Nobodies much live at "The Mission", North Vancouver, until the train came. (Canadian Pacific Railway.) All the peoples who work in the Hastings Sawmill live in their cabins on the beach east of the foot of Campbell Avenue, and known as the "Rancherie.") They have their houses down there, and have Indian dances in them. Then, when the train come, they told they got to go away. The railway go right through their houses. The railwaymen pull their houses down. They's no place to go."

CHIEF GEORGE
SEYMOUR CREEK

"So they ask Chief George of Seymour Creek if they can go there and he say, 'No. You not belong here.' So they goes to "The Mission," North Vancouver."

CAPILANO GEN-
EALOGY

Major Matthews: "Well, what about the family history of Capilano I have prepared? What shall I do with it? I give

a copy to Tim Moody. He promised to examine it and let me know if it is correct. I write him, phone him; he do nothing and won't send it back."

Mr. Khahtsahlano: "You give me. I take it home and find out."

.....

Note: August's children are scholars. One can use a typewriter. He will probably show it to them and I shall hear from him. He cannot read nor write himself. Very splendid man, reliable, and never makes up "fancy" Indian stories, good only for tourists.

J. S. Matthews.

.....

THE NAME "KITSILANO" and "KHAHTS-SAH-LAH-NO"

I have always claimed that the true meaning is "Man of the Lake", i.e., as we use titles Prince of Wales, Duke of Connaught, Earl of Derby, etc., etc. The following more or less confirms it. From "TRAVEL AND ADVENTURE IN ALASKA", 1868, by Whympers. Copy in City Archives, blue binding, gold letters, page 47. "The Indian name for Cowichan Lake is 'Kaatza'."

The Cowichan Indians and the Indians at the mouth of the Fraser River were closely allied. If then "lanough" or "lano" means "man", then Kaatzalanough, and Khahtsahlanough are so similar as to be indistinguishable when converted into letters of the English language alphabet. Besides, no two Indians pronounce their own words exactly alike.

THE WORD "SIWASH"

From "AMONG THE AN-KO-ME-NUMS" by the Rev. Thomas Crosby, 1907. Copy in City Archives. Page 10:

"The Coast Indians are spoken of, generally, as Siwashes, a term which the more intelligent resent, and which is taken from the word "Indian" in the Chinook or trade jargon."

"There is some doubt, however, as to the origin of the word "Siwash". By some it is thought to be a corruption of the French word "Sauvage" (barbarian) as applied to the Indians by the Northwesters generally. But, in all probability, it is a corruption of the generic term "Salish", which is given by ethnologists to the whole family".

(With which reasoning I am in entire disagreement. It's just "savage" changed to suit.)
J.S. Matthews

MEN-AH-TIA
HONORARY CHIEF CHARLES WARREN CATES.
 of
NORTH VANCOUVER.

At an Indian ceremonial festival held near the Keith Road Bridge, North Vancouver, on the evening of July 1st, 1950, Captain Charles Warren Cates, pioneer, of C. H. Cates & Sons, Ltd., was created Chief Menahtia by the North Vancouver Squamish Indians. Simon Baker, Indian, was Master of Ceremonies. Captain Cates was presented with a talking stick by his sponsor, the very estimable Indian gentleman, August Jack Khahtsahlano. Mr. Khahtsahlano, in his youth, was known as Menahtia, which is the masculine of Menatlot, or Men-atel-lot, the name of his stepmother. See "Squamish Indian Names", p.2, Matthews.

.....

According to Captain Cates, he was told by Mr. Khahtsahlano, that, in the beginning, the world was without life and empty. Then a tree grew out of the ground - a single tree. It had a stem, and two large leaves, one on either side of a flower. Ultimately the flower turned into a man's face; the two leaves changed their form into arms, the trunk of the tree split in two to form two legs, and thus was created the first man, who was Menahtia.

As told to me by Captain Cates this afternoon,
 J. S. Matthews,
31st July, 1950

THE THREE SQUAMISH INDIAN MASKS

KHAHTSAHLANO FAMILY

These three masks are the only three Indian masks, still extant, known to have been used by the Squamish people. The Roman Catholic priests instructed Indians to destroy their masks as they were paganish. There is no actual record of any destruction of masks. The three Khahtsahlano masks were hidden in the attic rafters of August Jack Khahtsahlano's house at Capilano Creek for half a century, until in 1942 Major Matthews persuaded August Jack Khahtsahlano to allow them to be photographed by a professional photographer in Vancouver.

Subsequently Major Matthews purchased two of them; one for fifty dollars, a second for twenty dollars, and they are now (1954) in a large glass show case in the City Archives. Mr. Khahtsahlano would not part with the third, giving as a reason that it "belonged to the peoples".

.....

KITSILANO, a suburb of Vancouver, derives its name from Chief Khahtsahlano, who died early in the nineteenth century. A broad interpretation of the name is khahtsah, a lake, and lanough, a man,--hence "Man of the Lakes", a form of nomenclature somewhat similar to the British peerage titles, as in Prince of Wales, and Lord of the Isles.

.....

In June, 1942, these masks were the property of August Jack Khahtsahlano, Indian, of Capilano Indian Reserve, Lower Capilano Post Office. Mr. Khahtsahlano was born at Snaug, False Creek, Burrard Inlet, about 1878, and is the son of Khay-tulk, or "Supplejack", whose wife was Qwywhat (buried at Snaug about 1906), and her father was Quat-say-lem. Khay-tulk lived at Chay-thoos, or 'high bank', Prospect Point, First Narrows, Stanley Park, in a very old Indian lodge built with stone hammers and stone chisels of cedar slabs, and at his death the day August, his son, was born, was entombed in a canoe, placed in a mausoleum of wood on four short posts--and

The Three Khahtsahlano Family Squamish Indian Masks (cont'd).

windows--his body being wrapped in blankets. The mausoleum of wood and its remains were in position at Chaythoos on the day in October, 1889, when Lord Stanley of Preston, His Excellency the Governor-General then, dedicated Stanley Park to the use of all people of all colors, creeds and customs, for all time, and His Excellency stood beside the tomb; the first tomb in Vancouver. August Jack Khahtsahlano is six feet tall, and although he cannot read nor write, is the greatest and most accurate historical authority of his tribe today, and is a splendid specimen of a man. Khay-tulk, his father, was six feet two and wore his long black hair down over his shoulders.

At Khay-tulk's death, his widow, Qwywhat remarried, her second husband being Chinalset, or "Jericho Charlie", a well-known and esteemed Indian of consequence, reliable and God-fearing, and he was a step-father beloved by his step-son August. Before Chinalset's death he charged his step-son to always treasure the three masks. Chinalset died over a half century ago, so that the masks have been in Mr. Khahtsahlano's possession that length of time. He says that for many years they were hidden in the rafters of his habitation owing to the Roman Catholic priests having suggested that they should be burned. He also says that his step-father and his own mother told him that the oldest of the masks belonged to "Old Man Chief Khahtsahlanogh", father of Chief Khahtsahlano, who was father of Khay-tulk, who was August's father. August was also named Khahtsahlano, by Indian rite, at the vanished village of Snaug, False Creek, when he was a youth, and at a special potlatch called for the ceremony. Let it be repeated to clarify. The oldest mask belonged to the great-grandfather, the next to the grandfather, the third to the father. As for the son, August, he remarked "I have no mask", and added "I've already got three."

"Old Man Chief Khahtsahlanogh" lived at Took-tpaak-mik (sic) an Indian village some distance up the Squamish River, and, early in the 19th century, two of his sons migrated to Burrard Inlet. Chip-kay-m, or good Chief George, established himself at Snaug, False Creek, and remained there until approximately sixty years ago. Chief Khahtsahlano, his brother, took up his abode at Chaythoos, an Indian ancient clearing at the end of the Pipe Line Road, First Narrows, Stanley Park (where Lord Stanley dedicated the park), and was succeeded by his son who was not a chief. Khay-tulk died there as the result of a kick of a cow in his barn. The progenitors of his cattle which roamed in the park, and ultimately became wild and were killed by order of the Park Commissioners as they were dangerous, had been given by the Royal Engineers for services rendered them

The Three Khahtsahlano Family Squamish Indian Masks (cont'd).

by the Indians, a cow and a bull calf. The offspring increased to a herd. The milk was taken by canoe, daily, to the Hastings Sawmill store and settlement.

It is not known exactly how old the oldest mask is. It is said to be 'very old', and differs from the other two of cedar wood as it is of British Columbia vine maple and very strong. This mask has never, previous to 5th June, 1942, been on the site of the city of Vancouver. It has been hidden away and never used nor displayed; nor have any of the three masks, previous to 5th June, 1942, been photographed. On this date, in the presence of Major J.S. Matthews, City Archivist, and August Jack Khahtsahlano, the three masks were photographed by W.J. Moore Photo Co., 420 West Hastings Street, in six positions, and in two of them Mr. Khahtsahlano is wearing Khay-tulk's mask. The negatives are in the City Archives, City Hall, Vancouver, and are copyright by Major J.S. Matthews.

.....

1. PHOTOGRAPH NO. 1.

"OLD MAN CHIEF KHAHTSAHLANO'S" MASK, the great grandfather.

The two upright feathers, top half black, lower half white, are from the tail of an eagle of a species found high up in the Rockies, but rarely seen on the B.C.coast. On each side they are flanked by the heads and beaks of two eagles. The whole mask is of British Columbia vine maple wood. More recent masks are usually cedar wood. This mask is said to be 'very old', but Mr. Khahtsahlano cannot guess how old. Below and between the two carved eagle's beaks is a whirl of white. This represents the revolving world. The checkered black and white markings on the masks represent daylight and darkness. The wooden eyes protrude about three inches. The apron, with its lace, are modern, but is of the original shape; but the original apron decayed, and it is not known what it was made of. But in some cases the apron was made of cedar bark cloth overlayed with feathers neatly laid, and in others was covered with the fur and skin of the chipmunk squirrel. Where feathers were used, they were laid up and down; not across. Mr. Khahtsahlano states that the lower portion--beneath the nose, and horizontal checkered black and white bar--divided into three panels has, so far as he knows, no especial significance. He says, "Just made that way, that's all."

The Three Khahtsahlano Family Squamish Indian Masks (cont'd).

2. PHOTOGRAPH NO. 2.

CHIEF KHAHTSAHLANO'S MASK, the grandfather.

In the place of two upright feathers this mask has two plumes or 'brushes' made of a great number of smaller feathers fastened to two long wooden pegs, inserted, and removable, in top of mask. The feathers are multi-color, and present a gorgeous appearance, being of brilliant yellow, blue, white, black and red, each feather wholly one color. There is no green. Originally the plumes were of feathers solely blood red in color, and the fragments which have been preserved have so faded that they are now cerise (cherry color). The multi-colored feathers described were purchased in Victoria about 1913, and are presumed to have been colored by modern dyes. Mr. Khahtsahlano says that he does not know what the plumes are emblematic of--he forgets--it is so long since he was told. He adds that so far as he knows there is no especial reason for two plumes.

On either side are two eagle's heads and beaks. In the centre is a design similar to a short piece of sharpened pencil. Mr. Khahtsahlano does not know what it means, but on either side is a design similar to a laurel leaf. Both of these mean death. The two angular designs on the outside of the leaf designs mean marriage. The eyes protrude about three inches, and the beak, lower down, even farther, and is in front of a carved out recess. Beneath the eyes is a horizontal band of dark color, interrupted by the recess. Mr. Khahtsahlano says this means birth; and below it, the final ornamentation of checkered black and white means daylight and darkness. There is no especial meaning to the lower portion of panelling.

The apron is modern Scotch tartan cloth, and is used due to the decay of the original apron made, as described in No. 1, of cedar bark or squirrel fur.

3. PHOTOGRAPH NO. 3.

KHAY-TULK'S MASK, the father.

This mask was photographed in four positions--frontal, side view, and worn sitting, and also standing, by Mr. Khahtsahlano. The side view was taken to demonstrate how the eyes and beaks protrude in all three masks. The fluffy white feathers on the ends of thirteen flexible slender rods, which quiver easily, are from beneath the tail of the wild goose. The sharpened ends of the thirteen flexible rods

The Three Khahtsahlano Family Squamish Indian Masks (cont'd).

are inserted--by pushing--into a circular, elongated bolster shaped bundle of dried folded reeds, tightly bound together, and the bundle tied to top of mask. The plumes are, as described in No. 2, of brilliant yellow, blue, white, black and red, but no green. Below and between the plumes is a leaf design, meaning death, as in No. 2. Mr. Khahtsahlano could not explain the two 'question marks', one reversed, on each side of the leaf, but the four white markings, or 'eye-brows' mean the earth; and black and white checkering means daylight and darkness. The panelled lower portion of the mask, and the apron (which is modern) are as in No. 1 and 2.

Mr. Khahtsahlano says "NONE of the masks have MOUTHS."

4. PHOTOGRAPH NO. 4.

This is merely a side view of No. 3.

5. PHOTOGRAPHS NO. 5 and 6. KHAY-TULK'S MASK.

Mr. Khahtsahlano is seated in one photograph, and standing in the other. The shawl and tunic are modern. Mr. Khahtsahlano says that originally the Indians used a blanket as a robe, and it was made from a fibre, the name of which he did not recall, but obtainable even today in the forest. It comes in long strings or fibres, and after drying becomes fluffy. Even today the Indians sometimes collect it, twist it into yarn and make blankets to go over the shoulders.

The girdle of white feathers are wild geese feathers, and the hose, or leggings are of some cloth material, patterned by some method which I failed to observe. Asked as to the reason for the girdle of white feathers, Mr. Khahtsahlano smiled and answered "That's the way they have them; why, I don't know", and added "the robe over the shoulders, though, hung like festoons."

Asked as to why he carried a rattle of shells he said: "The shells come from the west coast, near Alberni, and cost me fifty cents each. They are rare. There are about a dozen of them and the Indian always carries his rattle--to make a noise."

"Whitemans don't wear masks, but he does the same

The Three Khahtsahlano Family Squamish Indian Masks (cont'd).

things. He wears robes all covered with gold embroidery. He uses canopies and carries staffs, and has a mace at the City Hall; it's all the same thing, all form and ceremony."

"These masks are not made in this country. When Indian mans come down from the skies, nobodies know where he comes from, but he's got the masks on; these masks. And he's got the shells for a rattle, too. He's got the whole thing, everything on him. He land at Scjunk, that's the Indian Reserve at Gibson's Landing.

"The eagles mean like when you blong to lodge. You, a freemason--you belong to lodge. That's the same; Indian lodge. That's what the eagles mean."

"And about the daylight and dark, and the birth, marriage and death marks, and the world and the earth, the land about us. Masks were always used at first break of the morning and the setting of sun; sunset. And they use the masks at births, and at marriages, and at deaths.

.....

Major Matthews: "August, none of these three masks have holes for the eyes to see. How do you know where you are going when one is walking with the mask on?"

August: "No holes for the eyes; just hole for the mouth, here, under the beak, for you to breath through. And when you want to know where you are going you glance your eyes down through that hole. That's the only hole in the mask. I never use the two older masks but I often use my father's. I haven't got a mask of my own. I just use my father's, and I have the other two at home. This is the first time I have shown the two older ones."

.....

Mr. Khahtsahlano is an exceptionally fine character. His wife, Swanamia (Indian name) is a very demure lady; the only one who retains the old custom of wearing a shawl. They have several children.

J. S. Matthews,
City Archivist.

City Archives,
City Hall,
Vancouver, B.C.
12th June, 1942.

^A
CHEAKMUS. (STATION, LAKE, RIVER, MOUNTAIN, GLACIER)
_A

Conversation with August Jack Khahtsahlano, Capilano Indian Reserve, at reception to Superintendent Larsen, R.C.M.P. at H.M.C.S. "Discovery".

Wed. October 13, 1954.

Major Matthews: "August! What does Cheakamus mean?"

August: "Basket; basket catch fish. Put basket in ripple in river; fish go inside; cannot get out."

Major Matthews: "How long? Long as this motor car?"

August: "Oh no; not that long. About ten feet."

Major Matthews: "How wide?"

August: "'Bout so high (holding hand level with middle of thigh). 'Bout three feet."

Major Matthews: "Draw me sketch."

August: "Alright. I draw it."

Major Matthews: "It could be called 'Fish Trap River'?"

August: "Why call it that when Cheakamus is better name. It's 'Cheakamus', that's 'basket catch fish.'"

"Early Vancouver", vol. 2, p. 65.

ALTERATION OF PRONUNCIATION BY SUCCEEDING GENERATIONS OF
INDIANS

Rev. C.M. Tate, Methodist Indian Missionary, Aug.
25th, 1932.

"I have known of cases where there was a grandfather, a father, and a grandchild; the father would have to interpret the grandchild's speech to the grandchild's own grandfather. Professor Hill-Tout is right."

.....

Professor Hill-Tout explains that the interpretation of sounds as herein given by him are from notes made by him over forty years ago, a somewhat difficult task, and further, surviving Indians of the generation amongst which he labored inform him that the present generations of Indians do not invariably pronounce words as did their forefathers, and suggests that perhaps these two facts account for the slight differentiation between authorities.

.....

Tim Moody (Yahmas), a North Vancouver Indian, whose forehead is flattened in his babyhood according to former Indian custom, probably 60 or 70 years old--anyway old enough to recall the Hudson's Bay steamer "Beaver" lying on the rocks at Prospect Point in 1886-1892, that is over forty years ago. I had come to ask him to pronounce the Indian names because, I said to him, "Young Indian say differently old Indian".

In reply he looked up, his eyes glistened, and he gesticulated concurrence, and said "Eh, Eh". (Yes, yes)

.....

Remark by Prof. Hill-Tout: "The epithet "Siwash" is a corruption of the French word "Sauvage", i.e., "wild, savage". (See Chillahminst, Jim Franks).

.....

"Early Vancouver", Vol. 2, p. 130.

Conversation with Rev. Charles Montgomery Tate, Dominion Day, 1932, and subsequent days during July and August, 1932. The following statement, after successive typings, is as finally approved by The Rev. C.M. Tate.

Other comment: Prof. Chas. Hill-Tout: "I am returning the M.S. Taking Mr. Tate's statement as a whole I think you are doing good work in making a record. I shall be glad to look over your final proofs."

Rev. W. Lashley Hall, Whiterock, B.C.:
July 7th, 1932. "I am glad to discover a man who believes in accuracy. Therefore, let me offer my congratulations on the story you have compiled. The best compliment I can give is that it brings Rev. Mr. Tate before me, and accords with all I know of him. I know Mr. Tate very well, and I am sure I could rely implicitly on any statement he makes of things happening within his own ken. Whatever he presents would, ipso facto, command great respect."

REV. CHARLES M. TATE:

July 1, 1932.

INDIAN CHURCH AT
GRANVILLE

"The first church in Granville stood on the boulder and seaweed strewn shore of Burrard Inlet; on a blunt point of land jutting out into the water at the foot of what is now Abbott Street. Together with the Rev. Thomas Derrick, I dedicated it in 1876," remarked the Reverend Charles Montgomery Tate, Wesleyan Methodist Indian Missionary, once a butcher boy, now a venerable cleric of pioneer days, resident with his nephew and niece, Mr. and Mrs. Robert Watson, Lilfred Apartments, Cornwall Street, and today, despite his eighty years, a picture of physical and mental activity, and will be, this afternoon, a guest of the city of Vancouver at the opening of the Burrard Bridge which passes over the Indian village, or rather its site, where once he preached in its potlatch house.

FIRST CHURCH IN
VANCOUVER

"The tiny house of God," he continued, "was a little box of a place, perhaps thirty feet long by twenty wide, built on the edge of the low bank, perhaps three or four feet high, of the shore, surrounded by a bit of clearing in the forest, say half an acre, more or less, at a point where the shore line bulged outwards. It was so close to the shore that the Indians used to tie their canoes to the front steps. This position gave it a certain prominence as a landmark in a marine and forest scene which, in all directions save perhaps the First and Second Narrows, was a verdant forest covering, as a green blanket, everything from mountain top

"Early Vancouver", Vol. 2, p. 130. Rev. C. M. Tate (cont'd).

to water's edge. In the immediate foreground, the shallow shore lay littered with large and small boulders, kelp, seaweed; in the background a narrow fringe of bushes, stumps, etc., and behind that, within a very few yards, were the tall timbers of the woods, wrapping the little grey edifice and its parsonage in a frame of green. The coloring was enhanced by a number of maples, trees with a light green foliage, which, in the sunlight, gleamed against the darker green of fir and cedar. It was a pretty scene in summer."

"To the west, the branches of the firs and cedars overhung the shore, and at high tide, the waters of the inlet almost touches the lower branches. To the east were the few houses, curved along the beach, forming the townsite of Granville, in all nine or ten small buildings scarcely visible from the parsonage because of the intervening small trees and bushes. Granville was reached by a single plank laid on the earth from the parsonage."

THE INDIAN CHURCH

P. 131: "The outward appearance of the Indian church was just boards and a hand shaved shake roof. Above was a small

bell tower, a sort of cupola with a bell, and I can still hear its solitary toll tinkling out over the silent waters of Burrard Inlet calling the worshippers, principally Indians, to Sabbath morning devotions. There were a lot of northern Indians working at the Hastings Mill, and they, as also those from Stanley Park, Capilano, and Seymour Creek, came in their canoes. The location was most convenient for the Indians coming by canoe and was the reason for its being built in that location on the shore. It was equally convenient for the preacher, who did most of his work by boat as the only means of getting about; all landed almost on the steps of the church or parsonage."

PASTORAL TRAVELS AMONG THE INDIANS

P. 132: "People would not believe it now, but the fact is that the district under my care was from my headquarters, which were supposed to be in Nanaimo, down the east coast of Vancouver's Island as far as Victoria, then all Victoria, then over to the Musqueam Indians at the mouth of the Fraser River, and thence up the Fraser River as far as Yale, and an occasional side trip to Mooksahk in the territory of Washington."

"I first saw Granville in 1872. The Rev. Mr. Turner lived at New Westminster, at the parsonage there, and used to come out from New Westminster and return

"Early Vancouver", Vol. 2, p. 132. Rev. C.M. Tate (cont'd).

the same night. I came with him sometimes. My duties demanded periodical trips from Westminster to Hastings. Sometimes I walked, sometimes staged; to tell the truth I preferred walking to riding in the bumping stage, and then took ferry to Moodyville where I preached to the Indians working in the sawmill there. Then I would cross to Gastown by canoe and sometimes traverse the woods to the False Creek reservation, or, as we know it now, the Kitsilano Indian Reserve. Bear in mind, I was itinerant preacher to the Indian tribes. Mr. Turner was itinerant preacher to the English speaking people. I had plenty of opportunity to become familiar with the Indians, their trials, triumphs and customs."

THE FALSE CREEK VILLAGE.

"I often visited the Kitsilano band in the '70s. They were a hospitable lot, and I was entertained by Chief George and his band in their community house. Old Chief George's community house (potlatch house) was right under the present Burrard Bridge, which we have opened this afternoon. I believe a stone dropped from the bridge would strike in the centre of the site on which the village stood."

KITSILANO INDIAN RESERVE

P. 134: "At the end of the meeting I would call out asking if anyone had anything to say, or sometimes old Chief George would do it himself. In any case he would usually get up and make some remarks, giving the young men some good advice as to how to deport themselves and the proper things to do."

CHIEF GEORGE,
Indian name
Chip-Kaay-am.

NOTE: In reviewing the M.S. Prof. Hill-Tout margins "I spell the name 'Khātsalanooch'". (see below)

"What do I mean by 'entertain'? Oh, well, something to eat, and the privilege of gathering the people together for services; probably some bread baked in the ashes, and a cup of questionable tea. The teapot was not always cleaned out when tea was scarce. In fact, when tea was very scarce the Indians used the leaves of some swamp shrub which grew with a kind of thick leaf, "Hudson's Bay" tea, we used to call it. The tea was commonly made in a tin "billy", a small tin pail with wire handle for carrying it by, and a lid with a wire finger ring in the centre of top. Chief George, of the False Creek Reserve, Snauq was the Indian name for it, was an Indian of the best sort, and his band were a most hospitable lot. His wife was a Nanaimo woman. There was quite a settlement at Chief

"Early Vancouver", Vol. 2, p. 134. Rev. C.M. Tate (cont'd).

George's False Creek Reserve, probably a dozen houses, built of split cedar, sawboards and slabs, and the big community house; a total population, perhaps, of fifty persons all told. It was a settlement of consequence. There were no Indians living further up the creek."

HAAT-SA-LAH-NOUGH "Kitsilano", as pronounced by the Indians of that reserve, was Haat-sa-lah-nough, the last syllable being given a shorter and more guttural sound than "nough" in "enough"; more like Scotch "lough" (loch), but actually there is no sound in the English tongue akin to it. "Haatsa" means swamp or lake."

"I have heard that Professor Chas. Hill-Tout, well versed in Indian custom and lore, explains that "Kitsilano" was the hereditary name or title of the chief of the tribe, or some such thing, and perhaps this is true, but the first syllable is geographical in its meaning. The place always has precedence over the man. The chief's name is usually taken from the place. A similarity is the British baronial system of nomenclature for titles of nobility."

CHIEF KHAT-SAL-ANOOGH

Major Matthews: "What did August Jack mean, Aug. 24th, 1932, when he said that his father, Khay-tulk, son of Chief Haatsa-lah-nough, was buried in a little glass house and red blankets at Chay-thoos?" (Prospect Point in Stanley Park)

"Oh, that was a deadhouse. The Indians had them all along the coast, used them for putting the dead in. Some of the deadhouses were quite pretentious, even fixed up with doors and windows, and, in some cases, even had easy chairs, sofas and such, and such (significant pause and resigned nod) "for the repose of the soul" of the dead. On the west coast of Vancouver Island they put the dead in the trees; rolled the body up in a blanket or mat, tied it up with a rope, and as soon as the person was dead, and (significantly) very often before they were dead, hang the body up in a tree. An Indian, Joe Smith of Claoquaht (Clayoquot) told me with his own word of mouth that he had been wrapped up in a blanket and put in a cave. After he had lain there a day or two he became conscious, and managed to untie the ropes and walked out. When he walked across a bare piece of land he met another Indian who accosted him with "What are you doing here, you're dead?" "You go away, or we shall have no food for winter, no salmon", Joe pro-

"Early Vancouver", Vol. 2, P. 135. Rev. C.M. Tate (cont'd).

tested that he was not dead, but the other Indian ran off and got a rifle, and returning, raised it. Joe protested, 'Don't shoot, don't shoot, I'm not dead'. Joe told me that himself; at Claoquaht."

"If August Jack is the grandson of Chief Haatsa-lah-nough, he is most certainly entitled to be known as August Kitsilano in English."

VISITS TO MUSQUEAM "From the False Creek Reservation I walked by Indian trail through the forest to Musqueam where Thit-see-mah-lah-nough was chief. The names of many of the chiefs ended in 'nough'. I cannot say exactly how I got from Granville to False Creek, but my impression is that it was by a trail which ran from somewhere about Abbott Street through the forest cross country to the foot of Granville Street. There I crossed False Creek by canoe, and struck out for the north arm of the Fraser River by logging trail. There was one good logging trail which led to Rowlings Landing, (Mr. Tate omitted to state from where), another to Eburne, that is, to the McCleery farm near Eburne, and from there down to the Musqueams there was a pretty well-beaten track. It is doubtless difficult for people of Vancouver to picture the dry well-drained site on which they live as, in parts, a wet, soggy swamp. Behind the Kitsilano Beach was a muskeg of twenty, or more, acres alive with muskrats; much of the high land in the West End was very swampy. The Royal Engineers noted that on their first maps. Another very large peaty area was what I think we call Dunbar Heights now, and, of course, behind Jericho there was an enormous area of swamp. And there were others."

"After preaching to the Indians in Chief Thit-see-mah-lah-nough's house at Musqueam, I returned to New Westminster either by canoe, or to Granville, via Main Street (North Arm Road) as we call it now, then across the False Creek Bridge to Hastings Mill, and on by Steven's ferry to the 'end of the road' at Moodyville Crossing (Hastings) where I took Lewis's stage, or walked—which actually I preferred to staging over corduroy roads in a vehicle swung on leather straps instead of springs—to New Westminster."

INDIANS AT
STANLEY PARK AND
CAPILANO.

Whoi) now stands.

"As a side trip I frequently took a rowboat or canoe to the First Narrows to visit a small band living in Stanley Park where the Lumbermans Arch (Whoi-Chief Thomas, of the Squamish tribe,

"Early Vancouver", Vol. 2, p. 135. Rev. J.M. Tate (cont'd).

lived there. There was a community house at Stanley Park, and I should not be surprised if the posts are not there yet, beneath the surface. They were probably chopped off level with the surface when the buildings were demolished. The biggest community house there was probably one hundred feet long by forty feet wide. The Indians did not live in separate homes, but in one long community house." (See Indian Villages and Landmarks, and Mr. Tate's remarks there.)

INDIAN BUILDINGS IN STANLEY PARK, "The Indian building in Stanley Park by the Lumbermans Arch, indeed most Indian buildings, were constructed by first placing four tall posts in the ground, two at each end, and connecting each set of two end posts together with a stringer twenty or more feet from the ground. A long beam was then laid at right-angles from stringer to stringer, and served as a sort of ridge pole and carried the roof; but the buildings were not peak-roofed, they were lean-to's. The roof had just one slope. The floor, of course, was just bare earth. The walls were generally made by driving a couple of small poles or stakes, close together in the ground along the line of the wall, and slipping or dropping boards, usually split cedar boards, very thick, between the two stakes, and then tying the two stakes, lashing them, together with some sort of cedar rope. The roof was also made of split cedar shakes, split with a wooden maul and deer's horn wedges."

"There were no real doors. Usually a mat was hung over the opening which served as an entrance. When they wanted light they poked a stick up, and slid aside one of the roof boards and let the light in that way, and the same thing when there was too much smoke. The smoke went out through the roof. These buildings have all been cleared away now."

Note by Prof. Hill-Tout on M.S.: See example of one in Hill-Tout's "The Far West", p.50.

CHIEF LAH-WA

"Then there was Chief Lah-wa of the Capilano band, and several of his members who were our earliest converts. Chief Lah-wa, poor fellow was drowned while crossing the First Narrows in a canoe. It is presumed that someone had given him some liquor, with tragic result. He had been baptised and married in the little Indian church at Gastown. Another small band lived in a community house at Seymour Creek, near Moodyville Saw-mill."

"Early Vancouver", Vol. 2, p. 136. Rev. C.M. Tate (cont'd).

ORIGIN OF SQUAMISH TRIBE

"Where the Squamish Indians came from is a question of conjecture. On one of my visits to the Indians at Nooksahk, Washington, I asked if they could give me any reason for their language being similar to that of the Squamish Indians. They said to me 'They are our people', and told me the following legend."

"A long time ago when the salmon were very plentiful about Point Roberts and Semiahmo Bay, a number of our people went fishing with sunken nets, called stahlah, when a heavy south-east storm came up and carried them away north. The storm kept up day after day which made it impossible for them to return to the mouth of the Nooksahk river, so, finding it quite calm under the shelter of Point Grey and in English Bay, they went on shore and made themselves comfortable in a temporary camp. Finding plenty of food, and abundance of cedar timber for building purposes and to make their canoes, they decided to remain permanently."

"Cedar was very useful to the Indians, and cedar always grows more prolifically in swamps than elsewhere. I think it must have been, in part at least, the cedar which attracted and kept the Indians in the neighborhood of Burrard Inlet and English Bay. The reason why they are scattered about in small bands is the common reason with all Indians--petty jealousies, family quarrels, disagreements between would-be chiefs, and many other causes. Hence the little band at Seymour Creek, another at the head of Howe Sound, in Stanley Park, Capilano, False Creek, and other places. The Indians at North Vancouver are accounted for from the fact that the Roman Catholic Mission was established there in early days, and the Indians have been encouraged to build their homes in the neighborhood of the church. The two key words in the Nooksahk tongue which particularly attracted my attention were the words "haatl" and "sneetcham", meaning "good", and "language or talk". After long experience with Indians and their languages in various parts of this country, the Nooksahk explanation seems reasonable enough to me."

INDIAN CONVERTS

"Among our converts at the little Indian church at Granville was a husky fellow from Bella-Bella named Jim Starr. I think he must have been named after old Captain Starr. Jim probably worked for Capt. Starr on his boat, and after a time became known as Jim Starr. It was in some such manner that most of the Indians got the names by which they are known today."

"Early Vancouver", Vol. 2, p. 136. Rev. C.M. Tate (cont'd)

(NOTE: Johnny Scow of Alert Bay was named by Mr. Munn, cannery man of Westminster, after Johnny had saved the lives of Indian woman and children adrift on a scow in a storm at Steveston. There are now many Scows at Alert Bay). J.S.M.

"Shortly after his conversion Jim Starr went to Victoria Indian Mission, and married a Kit-a-maat woman named Esther, also of the Victoria Indian Mission. They were about the happiest couple I ever met. Very soon after their marriage they went north together and sought to lead their tribes people in a Christian way. Jim and Esther both died several years ago, but their names are still fragrant at Bella-Bella, and the Indian Church at old Gastown must be long credited as the spiritual birthplace of one of the most saintly men British Columbia has ever known."

(A continuation of this narrative of Rev. C.M. Tate's experiences with Indians in other parts of the province, etc., etc., will be found elsewhere.) J.S.M.

.....

REV. C.M. TATE,
Methodist Indian
Missionary.

"Gold brought me to British Columbia. I was born in 1852, and my first work was as a butcher boy. I recall very vividly the long miles I used to walk to get cattle, sheep, and pigs for my employer. They were terribly long walks, but I suppose they fitted me physically for the work I was destined to do in British Columbia. I was 18 when I came out, via the Panama to British Columbia to go to the Cariboo goldfields. There is a long account of it entitled "Fifty Years with the Methodist Church in British Columbia" which I have written, and which is published in book form "Review of the United Churches in British Columbia," 1925. But on arrival in Victoria it was clear that there was no sense in going to the Cariboo; all the miners were returning, some of them starving. I got a job in Nanaimo looking after a bit of a donkey engine which, when sailing ships were not in for coal, hauled the coal cars up a slope from which the coal was dumped into the coal bins. Thus it was that when I first came to British Columbia in 1870, I became associated with the Wesleyan Methodist church at Nanaimo, and through them with the uninstruced Indians. The Indians interested me. I was little more than a lad, just 18, got talking to them, spent my evenings with them, started to learn their language, and ultimately suggested that they start a night school amongst themselves. "But", their reply was, "how can we get someone to teach us." The problem of a

"Early Vancouver", Vol. 2, p. 137. Rev. C.M. Tate (cont'd).

teacher was seemingly, to them, an insurmountable difficulty, and no doubt they were a little astonished when I said "I will". So in the evenings I used to go down to the village and teach them, and, of course, when the strike came, it was a long strike of seven months, I was able to do it in the daytime. All voluntary, of course, no salary."

"The strike ended, and I applied for my old job back again, but Mr. Mark Bate--you have heard of him, he was manager of the coal mines--told me there were a lot of older men who wanted the job; men who were "up against it", and that I was a young fellow and could look after myself, so I was not taken on. I was "flat broke", had not a cent in the world, but kept on going for a week or two. Just then the superintendent of missions from Toronto came along and he said to the Rev. Mr. Crosby, who was in charge of Nanaimo, "Why not start a school? Do you think you could find a teacher?" Mr. Crosby replied, "Yes, one right here, one who has been teaching them voluntarily". I got the appointment, at \$300 a year and pay my own expenses."

"My directions I got from the Mission Board at Toronto. My salary gradually rose until it reached \$500, always without travelling allowance, and out of which I had to find my own horse, or canoe, or steamboat fare and expenses. Pretty hard going at times, with sugar at 25¢ a pound and other things in proportion."

"How did I obtain my ordination? Well, I can best explain that, perhaps, by relating the story of a question which was once asked me when travelling in eastern Canada. A gentleman enquired of me what college I had been in. I replied that I had been in most of the colleges of Canada and the United States, but that my collegiate training I got mostly in a canoe or on horseback. That was where I did most of my studying."

"When it came to the actual ordination which was in Victoria at the time of the Methodist Conference of 1879, I had already passed my examinations; but as a final test, was required to preach a sermon before three examiners. My examiners and I repaired to the Indian church on Herald Street and with the three examiners and Indians as my congregation, I preached a sermon in the Ankameenum Indian language, that is, the language of the Indians on the east coast of Vancouver's Island, not one word of which my examiners understood."

"Next morning, to my astonishment, I

"Early Vancouver", Vol. 2, p. 138. Rev. C.M. Tate (cont'd).

listened to a most glorious report upon my preaching given by my examiners to the conference, and--here Rev. Mr. Tate smiled—I was ordained."

.....

Dick Isaacs, (Indian name Que-yah-chulk), North Vancouver Indian Reserve.

October 14th, 1932.

P.139:

THE INDIAN CHURCH
AT GASTOWN.

"I remember old Indian Church over Gastown quite well. Little bit of place on shore. Not sideways to shore; one end nearest water. No tower like over here North Vancouver, but just little bit tower and bell. Inside not fixed up like Catholic fix up church, just plain, 'bout thirty feet long, wide enough for three benches for us to sit on; all in a row across church.

"Lots Indians go there from Whoi-Whoi (Lumbermans Arch, Stanley Park). Big settlement Indians Whoi-Whoi. Mr. Daylick (Derrick) was first minister I remember, then Mr. Bryant. Mr. Tate come sometimes, too."

"I remember old chief Capilano. I don't know how old I am, may be 60, may be 70. When old Capilano die his son Lah-wa be chief. Lah-wa get married in little Indian Church at Gastown to Fraser River Indian woman. Lah-wa get drowned, then Joe Capilano chief, he some relation old Capilano's wife (incorrect). Chief Joe was good Catholic, that's why they make him chief."

CHIEF CAPILANO
LAH-WA

PORTUGUESE JOE

"Portugese Joe was the first whiteman to keep store at Gastown. He had store by Indian church. When Portugese Joe go there first just one white man, just Portugese Joe. He build store by Indian church before Indian church come. Ben Wilson, he build store just behind Portugese Joe place."

"My sister Aunt Sally, Stanley Park (a famous character). Puchahls name place where C.P.R. Dock now. Lots big trees, lots bushes, lots shade, not much sun at Puchahls."

AUGUST JACK HAATSALANO:

February, 1935.

"The little church was, I should say, 32 feet by 18 feet." J.S.M. (see above)

"Early Vancouver", Vol. 2, p. 43. November 26th, 1932.
 Conversation with Rev. C.M. Tate as he lay in his bed indisposed after a too festive celebration two weeks ago of his 80th birthday. Mr. Tate is probably the foremost Indian linguist of today, and was an Indian missionary who knew all the coast, and up as far as Yale, in the seventies, eighties and nineties. He listened as I read the foregoing page. Then I remarked "Do you believe in 'Jack and the Beanstalk'?"

Mr. Tate's reply was a smile, a nod of the head, and the laconic "Suppose we'll have to". Then I added quizzingly "And the biblical story of the five loaves and the little fishes with which Christ fed the multitude?" Again he nodded. "Then how can we point the finger of scorn and ridicule at the Indians?"

Mr. Tate replied: "Well, cannot you see the stone at Chulks; doesn't that prove it? You know that Mount Baker, in the State of Washington, is the 'Mother of All Indians', don't you? Well, Lot's wife was turned into a pillar of salt; what's unreasonable about the Mother of All Indians being turned into a mountain of snow, or Siwash Rock being made from an Indian fisherman?"

"Why, I remember," he continued, "one story they told me up at Bella Bella years ago. They told me all about the flood, the great flood which enveloped the earth; that the water was coming up and up, and the people went up the mountain to escape it, but the water kept on coming and coming until they were in fear that it would soon cover the top. So they cried out, and the people who had gone to a higher mountain heard their cries, broke off the top of the higher mountain and threw it across to them and saved their lives. Of course the top broken off landed on top of the smaller mountain just exactly where it was wanted to fall, and that was twelve miles away. They told me that in all seriousness. The mountain is there yet, top of it and all, just as it was thrown across".

And then the Rev. Mr. Tate smiled again.

.....

"Early Vancouver", Vol. 2, p. 148. Capt. James Cook's arrival at Nootka, Rev. C.M. Tate.

THE MOONMEN AT NOOTKA

and

CAPTAIN JAMES COOK'S ARRIVAL

by Rev. C.M. Tate

Conversation, J.S. Matthews, Dec. 19th, 1932.

Rev. C.M. Tate, Methodist Indian Missionary, just celebrated 80th birthday, and suffering in bed in consequence of too many visitors, helped to consecrate the first (Indian) church at Granville (Vancouver) soon after his arrival in British Columbia in 1870, and afterwards served as itinerant missionary to Indians at various places. For instance, Fort Simpson, Bella Bella, Ocean Falls, Rivers Inlet, Yale, Nooksahk, Chilliwack, Musqueam, Snauq, Nanaimo, Nootka, and Victoria, etc., etc.

"Oh, I must tell you what they told me on the West Coast (of Vancouver Island). When I was over there, the West Coast Indians told me--that's quite a long time ago, too, in the 1870s or 1880s--that when their ancestors saw the first ships coming to Nootka, Capt. Cook's ships, they sent for the conjurers. Wise men you can call them if you like."

"I suppose the Indians first saw the ships far off on the horizon, anyway their sails were seen some distance out to sea, and with the hull half or completely out of sight owing to distance, would look rather mysterious to people who had never seen such things. The white sails were heaving and rising with the waves. The sails probably were not very white--anyway, they were very visible as the ships were tacking up and down in order to make the land. The conjurers said that the Moon men had come down and were using big snakes for a canoe, tacking backwards and forwards."

"When the ships finally got to Nootka they dropped anchor, and, of course, as the anchor chains dropped through the hawse pipe, they made a great noise. The conjurers said that was the moon men speaking, and the Indians fled to the woods."

"Early Vancouver", Vol. 2, p. 148. Capt. James Cook's arrival at Nootka, Rev. C.M. Tate.

"After a while", so I was told, "the young men--the young braves--said 'You only die once, let's go out and see what it's all about; suppose we take a canoe and go out.' So they did. They wore sea otter garments; very valuable furs now, very valuable furs now, very valuable indeed, but quite common with the Indians at that time. When they got out to the ships and saw the white faces of the men, why, that confirmed what the conjurers said about the moon men. It looked as though the conjurers were right. Finally they approached closer when some of the moon men came to the edge of the ship and let down some colored beads on a string. Some of the braver Indians went closer, and then beads were dropped into the canoe. Ultimately one or two of the moon men came down the ladder a little way and dropped some beads into the canoes, and finally three or four of the Indians were persuaded to leave their canoes and climb up the ladder to the ship's deck."

"Everything pointed to confirm the conjurer's statements that these were the moon men. The moon men wore yellow. They had a brass band around their caps, they had brass epaulets and brass buttons. Then the captain of the ship came, and blew on the fur of their sea otter garments, and his features showed surprise at the fine furs."

"One of the young Indians said to the other, 'I think he wants our 'coats', and the companion replied, 'if you will give him yours I will give him mine too', so both did, and then the captain of the moon men said, 'you have given me your coats, now I will give you mine'. Then some undervests and underdrawers were brought and the Indians were shown how to put them on. They were well pleased."

"Next, the two young men were invited down into the ship and the captain called to the steward, or someone, to bring some biscuits, and ship's biscuits, or something of the sort were brought on a pan and the captain pointed to his mouth. The two Indians looked at each other and said, in their own language of course, 'we never eat bones.' Then another pan was brought, this time with some red stuff on it, jam, and the same performance of pointing to the mouth repeated. The two young Indians decided that these moon men eat blood and bones. One of the moon men took one of the 'bones' and broke it and placed a piece of blood (jam), I think they told me 'dipped it in the blood', and ate it. The two Indians decided that they did not care for that sort of food and abstained."

"The captain then sent for some new tin plates

"Early Vancouver", Vol. 2, p. 149. Capt. James Cook's arrival at Nootka. Rev. C.M. Tate.

from below. These were brought and held up to the light of the porthole, and, of course, reflected their faces, the ceiling and everything else. The two Indians now concluded that the moon men had brought the stars with them. Finally the tin plates were presented to the Indians."

"When the two young fellows went on shore, highly delighted, they told the conjurers that they had seen the moon men alright; the conjurers were right, they were the moon men and they had brought the stars with them."

"The whole incident", concluded Mr. Tate, "I was told, put the Nootka Indians forever on a higher plane than any other tribe, and made them the most important tribe on the coast, for it was they who had brought the moon men and the stars to the Indians."

.....

"About their houses. I never saw a pallisaded Indian fort. Their houses were their forts. When they were attacked they ran, I suppose, to their houses. They cut little holes in the thick sides of their houses and shot at their enemies with bow and arrow through those little holes. Then again, in many of the houses, the eathern floor was two, perhaps three, feet below the bottom of the outside wooden walls and the ground level outside the house, so that when the Indians were squatted on the floor inside their heads were below the ground level outside, and that afforded still more protection from arrows, etc."

"The tops of the four corner posts of their houses were grooved to receive and hold the cross logs or plates. Then right down the centre, longways down the middle, was a great beam to carry the roof. Inside, the four corner posts were usually ornamented with carvings. The sides of the building was of thick cedar slabs, split with deer's horn wedges, and laid horizontally not perpendicularly one above the other to form the wall. (see Capt. Cook's Voyages, drawing of Nootka) between two upright stakes of moderate dimensions, and these stakes were lashed together with green cedar bark, or some such strapping, which held the stakes together, and thus kept the slabs of the wall in position. There were no windows; just an entrance without door, and usually there were no curtains or such protection from the weather across the entrance. The beams above the walls were very light. They carried little weight, only the roof, or such of the weight of the roof as was not taken by the big

"Early Vancouver", Vol. 2, p. 149. Rev. C.M. Tate (cont'd).

beam down the centre. The walls supported themselves only. They had no part of the weight of the roof to carry. The light stakes holding up the walls were at intervals, the horizontal wall boards or slabs slipped in between them, and then the stakes strapped together."

POTLATCHES P.150:"For use at the potlatch there was a sort of platform which they used to build in front of their houses. It was supported on four stout posts with the usual grooves at the top to receive the cross log or plate. The platform was high in the air--oh, perhaps ten or fifteen feet--and was perhaps five feet wide by fifteen or twenty feet long, just a very high platform from which they threw the blankets or other gifts at the potlatch. The name of the man for whom the gift was intended would be called out, and a blanket from the pile on top of the platform would be thrown, and come flying through the air to the crowd below. If the proper man caught it, well and good, but it was quite a part of the proceeding for others to try and get it. There would be a sort of scramble. Some would have long spears and would spear the blanket as it came flying down. Then four or five would grab at it and cut off with a knife as much as he could of what he had grabbed. Thus, the blanket would be cut into four or, perhaps, five or more pieces and each man would retain whatever portion he had cut off. Afterwards the piece would be unravelled and the wool woven into a blanket more to their liking."

GARMENTS.

"The first Indians I saw were at Neah Bay, not far from Cape Flattery, in 1870. The garments they were wearing then were a sort of sack arrangement with holes for them to poke their heads and arms through. Today you see local Indians wearing headdresses of Indian feathers, etc. I never saw those headdresses in the early days, and it is my opinion that they are innovations which the coast Indians have copied from the pictures they have seen of prairie Indians."

(NOTE: Paull says they wore eagle's feathers in their hair; see photograph of 'Faithful Jim' drowned in Fraser River, 1902).

CANOEES

"You can always tell a canoe belonging to a Squamish Indian. No other canoes I know of have the straight stem with the projecting counter above it."

(NOTE: Paull looked at a photograph of Vancouver "Before the Fire", panorama view of waterfront and Hastings Mill, and on which two Indian canoes appear, and said "Those are the canoes of our former enemies,

"Early Vancouver," Vol. 2, p. 150. C.M. Tate (cont'd).

the northern Indians". Both ends of the canoe sweep upwards.)

.....

A cup of tea, afternoon tea, was brought in to Rev. C.M. Tate as he lay in bed, and he continued:

"Yes, the Indians have certainly been valuable friends to the whiteman. They are a sincere, honest, God-fearing race. To my own knowledge, up around Yale anyway, they succoured many a poor starving miner, and asked no return, nor told what they did. (See Mr. Tate's remarks elsewhere). And as for honesty, why, I remember Mr. Wells, the celebrated dairy farmer up at Sardis and Chilliwack telling me with much amusement how some man had come from eastern Canada to him for advice where to take up land, and he had shown him a piece near at hand, remarking that an Indian reserve adjoined it. The man had replied "Oh, that's too bad, steal everything you've got." "Well", Mr. Wells told me he had replied, "you see that shed, it full of bacon and ham, and there is another one full of vegetables; never have I missed a thing, and as for locking the doors of our house, why, we simply never do it."

"Then again, when I was preaching at Snaug, old Chief George's, (Chip-kaay-am) community or pot-latch house under the present Burrard Bridge, I would call out at the end of the meeting asking if anyone had anything to say; or sometimes old Chief George would do it himself. In any case, he would usually get up and make some remarks of some sort; give the young men some good advice as to how to deport themselves, and the proper things to do. Old Chief George was, as Jim Franks (Chillahminst) says, a very good kind man, a fine Indian."

"Then, when I was up at Bella Bella the Bella Bella Indians contributed their mite to the help of the poor in London, England. I had told them of how people in the poorer districts of London, England, were starving, so they themselves took up a collection. My story had appealed to them. They said to me "Why don't they come out here? Plenty of food out here if they would come."

I suggested to the Rev. Mr. Tate that the stories associated around the various legendary rocks around English Bay, etc., had been wrongly stressed by writers as tales of romance rather than, as they should be, allegorical truths illuminating morality, and that my interpretation of the legends

"Early Vancouver", Vol. 2, p. 151. C.M. Tate (cont'd).

of Chitchulayuk (Point Grey) and Slahkayulsh (Siwash Rock)—Indian men, in both instances, turned into stone for punishment—was that they were intended to be an exemplification of the truths of morality, and was, in the case of Chitchulayuk, for the purpose of illustrating the folly of jealousy, and in the case of Slahkayulsh, the folly of greed. J.S.M.

"Quite true", replied Mr. Tate, "You know, of course, that Mount Baker is the 'Mother of All Indians.'" The Indians said to me once "You say in your Bible that Lot's wife was turned into a pillar of salt. It's just as reasonable for the mother of Indians to have been turned into a mountain of snow". It is a pity that the whitemen have not treated the Indians as well as the Indians have treated the whites."

"The Indians are a splendid people if treated right. The New Zealanders fought for their rights. It might have been better if the Indians had done a little fighting. But old Sir James Douglas was at the bottom of it. If he had not treated them squarely at the first we probably should have had a fight on our hands. He did buy a good deal of their land, but when he applied to the British Government for funds to buy land from the Indians for the settlers, the British Government said they had no funds for that purpose and that the proper thing to do was to sell what land he had to the whites, and with that money buy more land from the Indians. As an instance of what went on. When the Indians were approached to sell the Songhees Reserve, I told them that if they sold any land they would sell it forever. I got a stinging letter from Helmcken threatening to put me in jail for resisting the government. I told him to go to it. I asked a man in Victoria how much the Songhees Reserve was worth, and he said three millions, but all the Indians got for it was \$400,000."

"Which reminds me that the Indians got their flour from dried fern root. Saak is the word for fern. Sooke at Victoria is named after it. After it is dried fern root breaks up into a white powder. The Indian name is Swymuth for New Westminster. "Swy" means "to buy". The Indians gave it that name after they started to go down there to buy things from the traders. Esquimalt is much the same interpretation. Both have the same meaning. The Indian name for the death dance was swywhew, quite different. Kokohpai on Marine Drive, now part of Locarno Beach, must have had a lot of crab apple trees there at one time. The Indian name for crab apple is kokwap. Just another illustration of how dialects differ. I am not sure about the

"Early Vancouver," Vol. 2, p. 151. C.M.Tate (cont'd).

meaning of "Stuckale" (Great Northern Cannery, West Vancouver). It seems to me there must be a head or something there--a mountain. I once composed a hymn, and wanted a title for it, so I chose "Stuckale to Jesus", which interprets "head of all, chief of chiefs", or "Jesus, head of all," but I believe the local Squamish Indians have another meaning for it."

.....

FORT SIMPSON AND
NORTHERN INDIANS

P. 152: "In 1874 I was appointed to Fort Simpson, now Port Simpson, for the purpose of opening up a mission in that district. I remained at Fort Simpson but a few months. I was exchanged with the Rev. Thomas Crosby, who was located at Chilliwack, and made my home at Chilliwack."

THE "BITING MAN"
AND BELLA BELLA

"In 1880 we opened a school for Indian youth--both sexes--at Bella Bella, and I was sent north again. It was at Bella Bella that my wife first remarked upon the sores upon the arms of the Indian girls and urged enquiry as to how they were caused. We had been giving the girls medical treatment for sores on their arms, lacerations of different shapes but mostly crescent-shaped, such as would be caused by teeth if the girls had been bitten, and some so septic as to be running sores. We discovered that certain of the male Indians belonged to a sort of secret order whose strange prerogative was that of biting people. This privilege was largely practised on girls; rarely on men. The bites were on the thick of the arm, usually between the elbow and shoulder. The teeth made marks like brands, and, of course, bites from teeth which knew no dentifrice from birth to death might be expected to, and did, cause a good deal of blood poisoning. We were frequently obliged to cauterize wounds; to poultice them. Let me illustrate the situation by an experience I had. It must have been in 1882."

"I was going on a pastoral visit to one of the villages near Ocean Falls--a place called "Kokite"--in a canoe with several Indians from Bella Bella together with their wives. When we were about a mile distant from Kokite, we caught the first sounds of the beating of Indian drums, gongs, singing, and the general noise of celebration. My Indian companions, both men and women, became alarmed; said it would be impossible to go on and proposed to turn back. I protested with vigor and said "No, we must keep on." I said, "the Great Father would protect all." With much trepidation they finally resumed paddling, and as we approached nearer we could see on the shore one of the

"Early Vancouver", Vol. 2, p. 152. C.M. Tate (cont'd).

dancers with a rope around his body making his way down the beach to the water's edge, and apparently dragging after him half a dozen men who were making pretence of holding him back. I learned afterwards that he was the 'biting man'.

"We landed and I accosted the 'biting man', who immediately withdrew to one of the houses with those men who had been pretending to hold him back. They barred the door after entering. My own Indian crew promptly took to the woods. They feared something or other, probably that the 'biting man' or his followers would attack me or us, or that there was going to be trouble. I protested to the 'biting man' and his companions against the manner of my reception. I told them I had come on a friendly visit and what did it mean that they received us in this insulting manner."

"The 'biting man' and his companions remained closeted within the house all day. On attempting to approach the building I was told that the 'biting man' was within, that I could not enter; no one was allowed to enter".

CEREMONY OF INITIATION

"As explained to me, initiation into the secret order of the 'biting man' was a barbarous diabolical ceremony. I was informed that the proposed initiates first went into the mountains, washed themselves with mountain stream water, brushed themselves with spruce boughs, etc., etc., all to cleanse themselves. And then came back, and--almost too horrible to contemplate--went to a graveyard, or somehow procured a piece of putrifying human flesh, and knawed at that, after which they were admitted a member of the 'biting man' order. One chief told me that, if they could, they would get instead the rib of a piece of deer with flesh on it, or something of the sort, and tear away with their teeth at that; deception of course, he told me, but evidently they were not above avoiding the ordeal if they could."

NOTE: Prof. Boas has written at length on this "order".

"My wife and I were teaching the girls at our school at Bella Bella, and, of course, ministering to their sores. When other tribes found that we were successful in our healing we were rather overrun with appeals to establish schools."

EXPERIENCES AT BELLA COOLA

"I had another interesting experience at Bella Coola. We were endeavoring to get the Indians to accept the Christian teaching. You see, my tenure of office was at a period of

"Early Vancouver", Vol. 2, p. 153. C.M. Tate (cont'd).

time when the Indians were becoming fairly familiar with the white man and his habits. Prior to my period the Indians had been left very largely to themselves; retained much of their old mode of living, kept very largely to old practices. But in my day they had had, from their childhood, some sort of more or less remote association with the whiteman; spoke broken English, had a general conception of whiteman's methods. On the other hand, the whiteman had left the Indians pretty much to themselves."

"But the natives had by no means lost their fear of their oldenemies. Times were not so remote that they could not recall some of the terrors of the past, nor had they abandoned their precautions to protect themselves from the attacks of their native foes."

"In response to my pleadings I was told that it all sounded very good, but they enquired what, if they did as I asked, was to protect them from the attacks of their enemies. Their enemies would raid their villages, carry off such as they could catch of their women and children. The wolf dance was a protection against these depredations. It would make their enemies fear them. They agreed that they would be quite willing to accept our Christian teachings if we would first assure them of immunity from attack by killing off their enemies for them. Otherwise, what protection would they have?"

THE WOLF DANCE

"The wolf dance was a representation of the wolf. The Indians had a couple of shutters or clappers, which they clapped together, and at the same time they howled 'whoaf', 'whoaf', in imitation of the wolf. The wolf dance had nothing to do with the 'biting man'. That was a secret order, entirely separate."

"In this connection I might tell you that, whilst travelling with the Indians—it was in the seventies, on trails about Nanaimo—I asked the reason for the mounds of shells frequently to be seen deep in the forest. The reply was made to me, 'that is where our people have been eating'. What had happened was this. When the enemy appeared the warriors sent the weaker to the woods and subsequently carried food, clams, fish, etc., to them. After the foe had departed the weaker would return again from the woods. The Yuclataws were the most dreaded tribe on the coast. They were not satisfied with killing their enemies, but, so the Indians informed me, cut off the heads of the vanquished, stuck the head on a pole, fastened the pole upright in the canoe, and proceeded home in triumph."

"Early Vancouver", Vol. 2, p. 153. C.M. Tate (cont'd).

OOLICHAN GREASE

"As you know, the Indians are very fond of oolichan grease, a rather disgusting edible for Europeans to whom it has a most repulsive odor. But Indians will smother it over all kinds of food and smack their lips. I recall one instance when I arrived very late one night at an Indian fishing village. I was immediately ushered into the chief's house, and his wife began to prepare food for me. A fresh lot of halibut had just come in and she began to cook. Out came her oolichan box and the big horn spoon, a sort of great ladle made, I think, from the horn of the big horn sheep. Of course, the more grease--they valued it--the greater the honor to the guest. I protested that I was unworthy of so much grease, but without avail. To my chagrin she was lavish, and simply showered her esteem on me by smothering the halibut with the grease. I never acquired a taste for it. I am hopeless--without hope--that I ever shall."

"I recall, most vividly, the first time I consented to eat with an Indian family. It was in 1871 in the community house at Nanaimo. I happened to arrive just as the family gathered around a large wooden platter of boiled cod. I asked the privilege of dipping in with them, when, to their astonishment, they discovered that I was willing to eat with them. They seemed overjoyed."

INDIAN FOOD- GARDENS

"The Indians had no gardens such as we know. They got their livelihood from water and beach. Then, too, they used a lot of berries, shalal and other berries, which for winter's use they dried and made up in big flat compressed cakes on the same principle as our raisins. When wanted they would break off a piece, soak it in water, and cook. The Tsimpseans, in the north, preserved theirs in grease."

INDIAN FISHING

"Originally, before they got our nets, the Indians fished with frames of slats placed close together to keep the fish from getting through--not small fish, but such as salmon. The frame was made of small round horizontal poles to which were affixed perpendicular slats of split cedar, fastened by rope or bark entwined so as to hold them to the poles and form a frame. The frames were sunk into the water, and put down in the gravel with stakes with sharpened points.

(NOTE: See August Kitsilano's narrative explaining how the sandbar, where Granville Island now stands, was used to catch or trap fish by the Indians of Snaug, Burrard Bridge.)

"Early Vancouver", Vol. 2, p. 154. C.M.Tate (cont'd).

"The slats kept the fish from getting through. The Indians put the frames right across the river, leaving out a slat or two in the middle where the water was swift. Above this opening they usually had an overhead walk, upon which they would stand and spear--or jag with a hook--the fish, usually salmon, as they came through the opening. Sometimes they would have a canoe lying alongside the frame to throw the fish into. At Bella Coola I have seen a canoe almost sunk with the load of fish--generally salmon."

"In later days the poor Indians felt the effects of the white mans fishing laws. They fined the poor Indian ten or fifteen dollars if he went out and caught a salmon in a stream from which, from time immemorial, his ancestors had caught their fish. Which reminds me that they took his land as well."

INDIAN LAND QUESTION

"I remember once an assemblage of about one hundred Indians, mostly chiefs, -- I acted as interpreter for them-- assembled at Victoria, and after discussing their land complaints with Sir Richard McBride for about three hours, he replied saying, 'You have no case'. A big raw-boned Indian, a monster of a fellow from Douglas Lake, got up and said 'You say we have no case?'

"Then he made movements as though rolling up his sleeves and said, 'McBride,'--he did not even say Mr. McBride--'When men disagree they usually fight.' Sir Richard looked alarmed. 'Now I want to fight you. I will fight you, not with our Indian law, but with your whitemans law. For money you give title to lands. Where did you get your title from? When people give title they must first have acquired it themselves. Where did you get your title from?' That was pretty good reasoning, eh?"

"Another chief from up the coast said, 'You say you got your title from the Queen. What is the Queen's (Queen Victoria) title to us? Where did she get her title from that she can give it to you?'"

SIR JAMES DOUGLAS

"The Indians thought a great deal of Sir James Douglas. That land which he got from them around Victoria he bought from them. True, he gave them only a few blankets, some biscuits and molasses, but he bought it. He once wrote to the British Government that British Columbia was filling up and that he wanted money to buy land from the Indians so that he would sell it to the settlers, otherwise there might be trouble. But the British Government's reply was that they had no money for the purchase

"Early Vancouver", Vol. 2, p. 155. C.M. Tate (cont'd).

of lands; that he had better sell a little and use the proceeds to buy more. My opinion is that if the whole case had gone to the Privy Council the Indians would have won out." (See below.)

INDIAN RESPECT FOR BRITISH LAW

JUDGE BEGBIE

"The Fraser River Indians had a great respect for Judge Begbie. When the toughs from California bound for the Cariboo shot the Indians for sport, Judge Begbie came along with his blue-jackets, held court in the open along the Cariboo road, and the offending white man would be strung up without much formality soon afterwards. I remember, soon after the occurrence, being told by white men how, at one of these open air courts, Judge Begbie had concluded his remarks to the offender whom he had sentenced to be hanged for shooting Indians (above Yale) in cold blood, by saying, "I wish you to understand that, under the British flag, an Indian's life is just as valuable as any other life."

KINDLY DISPOSITION OF INDIANS

(See above) "I quite agree with you that the Indian people are a splendid people if treated right. It's a pity the whiteman has not treated them as well as they have treated the whiteman. The New Zealand Maoris fought for their rights. It might have been better if our Indians had fought for theirs, but old Sir James Douglas was at the bottom of it. If he had not treated them squarely at the first we probably should have had a fight on our hands. He did buy a good deal of their land, but when he applied to the British Government for funds to buy land for the settlers from the Indians the British government said they had no funds for that purpose, and that the proper thing to do was to sell land to the white, and with that money buy more land from the Indians."

"As I found them, all Indians were a kindly, hospitable, joyful and entertaining people. Once you got on the right side of them there was little too good for their friends to whom they gave the best they had. Many of the miners returned down the Fraser from the Cariboo "dead broke", and without food, and were helped back to civilization largely through the kindness of the Indians who frequently gave them supper, bed and breakfast--such as it was--asking no return, and in that way the miners got one day further on their journey to the coast."

CHRISTIANITY'S MYSTERIOUS POWER

Major Matthews: "Looking back over the years, Mr. Tate, and with the mellowed judgment which long experience and white

"Early Vancouver", Vol. 2, p. 156. C.M. Tate (cont'd).

hairs give, do you consider your life's effort wasted?"

"I should say not", vigorously ejaculated Mr. Tate in his indignant retort. There was no mistaking the meaning of the answer to the impertinent question. Then he continued:

"Critics have often told us of the futility of trying to civilize Indians by simply preaching to them without first educating them, but experience has taught that it is much easier to educate the head after the heart is made right. Lawless barbarians have never become law-abiding citizens by book learning, but by Christianity we have seen the cannibal savage become a docile member of the community, and literally ask for the education that would enable him to compete with the educated people who had invaded his territory, and not be forever playing a losing game."

"A lone result of missionary labor, - the smoke begrimed community house where a dozen families herded together under anything but moral and sanitary conditions has given place to the individual family cottage, the war paint has been washed from their faces, the feathers combed out of their hair, and modern clothing has supplanted the blanket pinned around the body with a wooden skewer. The canoe has given place to the gasboat built by themselves, and, so far as the Indians are concerned, life and property is perfectly safe for the white man in any part of the country, largely due to the work of the missionaries, at least so said a government official to me a short time ago."

MISSIONARIES MORE
VALUABLE THAN
WARSHIPS

"Let me relate some of my experiences to prove that contention. Some time in the 1840s or 1850s the Bella Bellas made a raid on the Rivers Inlet Indians, carried off their women and children to be slaves, a most intolerable affront and degradation. A couple of decades later it fell to me to persuade some Bella Bellas to accompany me down to Rivers Inlet on missionary work. After our arrival at Rivers Inlet, one of my Indian companions brought the alarming report to me that he had overheard a conversation--the two tribes speak the same language--to the effect that under cover of the night, the Rivers Inlets proposed paying the Bella Bellas back. During the conversation overheard, the question had come up as to what was to be done with the white man, that was myself. The decision was that he would have to suffer the same fate as the rest of them to cover up the deed. When they first brought the report to me I said 'We are in God's hands; he will take care of us.'"

"Early Vancouver", Vol. 2, p. 156. C.M. Tate (cont'd).

"After dark I got out my magic lantern and slides, and we all went into the community house, and there, whilst the Indians of both tribes were all seated together, I displayed the lantern slides portraying the life of our Saviour and gave the necessary explanations. After the entertainment was over I saw the Rivers Inlet Indians wrap their blankets around them in that particular crouching attitude common to Indians, and one by one slide off out into the darkness, went to their own shacks, lay down and went to sleep. The Bella Bellas with myself stayed in the big community house and did likewise. In the morning I said to my Indian companions, 'Do you see how the Great Father protects His children?'"

MURDERS

"Take the case of the schooner at Rivers Inlet whose crew was never again heard of. It is a legendary story and it was in speaking to the Indians about the past that they told me of it. I don't remember the name of the vessel. I don't know that the Indians knew it themselves. From what I could learn the schooner went into Rivers Inlet to buy furs and an easy way to secure furs is to exchange liquor for them. The whitemen offered liquor and the Indians scraped together all the furs that they could and got liquor in exchange. In due time the Indians said 'Give us more liquor'. The whitemen replied 'More furs, more liquor; no more furs, no more liquor;' The Indians had no more furs, so they found a way to get the liquor. They murdered the crew to get it; but those whitemen, indirectly, murdered themselves."

"Then again, down at Victoria, I have seen the Yuclataws, and their old enemies from Cape Mudge and Campbell River sitting on the same bench singing hymns and praying--and the Yuclataws were desperados."

BETTER THAN WAR-SHIPS

"No warships, nor half a dozen of them, could have brought about changes like these. 'In the earlier days', an old friend said to me once, 'a man's life was not safe beyond a few miles outside Victoria'; and then my friend added, perhaps a little cynically, but not much, 'now you are safer among the Indians than among whites.'"

.....

The Rev. Mr. Tate was a guest of the City of Vancouver on July 1st, 1932, at the opening

"Early Vancouver", Vol. 2, p. 157.

of the splendid Burrard Bridge which passes directly over Snaug, the Indian village where formerly he preached in the Indian potlatch house. He was a somewhat prolific writer. His works include "Our Indian Missions in British Columbia," published by the Methodist Church in Toronto; translated the Gospel of St. Mark into an Indian language, published a book of Hymns in Indian tongue, and a Dictionary of Chinook Jargon. Now over 80, he is a tall venerable gentleman of clear complexion, white hair, stately carriage, and kindly bearing.
J.S.M.

'Our dear old Dr. Tate', writes Dr. F.C. Stephenson of Toronto, 'his life has counted for much. Any honor we can show him is small reward.'

.....

Also see "INDIAN VILLAGES AND LANDMARKS"
Burrard Inlet and English Bay
Before the Whiteman Came

.....

February 28th, 1933.
REV. C.M. TATE died at 9:00 a.m. today (whilst this is being typewritten) at the home of his nephew and niece, Mr. and Mrs. Robert Watson, 1749 Nelson Street, Vancouver; an illuminating instance of the wisdom of getting historical material while it is procurable.
J. S. Matthews.

"Early Vancouver", Vol. 2, p. 46A. See pp. 36-39.

Copy of letter from Qoitchetahl, (Andrew Paull),

"North Vancouver,
26th June, 1933.

"Dear Major (Matthews)

KHAYTULK

KITSILANO. The
district of.

KHAYTULK, son of
Chief Haatsa-lah-
nough.

"The above is right" (spelling of Indian name for Supplejack, son of Chief Haatsa-lah-nough).

"Re the elk--they used to hang around the flats at the head of False Creek. The Indians killed a lot, and sold the meat by the canoe load to the whites in early days. See my narrative of Kitsilano moving from Point Roberts to Snauq (False Creek) in your story in the "Province", (Mar. 12, 1933). There was a great demand, which depleted them, and I suppose perhaps, too, they migrated to less molested pastures."

Yours

Qoitchetahl"

.....

From the narratives of Pittendrigh, Rowling, and Hunt, (see pages numbered as above) all of whom speak of finding elk remains, but who never saw a live elk near the Burrard Peninsula--the two former coming here about 1870--it would seem that elk were formerly fairly numerous about the lower Fraser River, probably formed a staple article of Indian diet, and that the cause of their disappearance so many years ago was probably due to the fact that the whitemen who first arrived craved meat, and, being without beef, mutton, etc., encouraged the Indians to bring in elk meat to such an extent that the muskega and natural grass prairies were soon depleted of them.

J. S. M. 1933.

KHAYTULK

Khaytulk, whose English name was Supplejack, and whose grave was at Chaythoos (Prospect Point) Stanley Park, and well remembered by the earliest settlers on Burrard Inlet as a big "long" Indian, was the son of Chief Haatsa-lah-nough, after whom Kitsilano is named, and father of August Jack Haatsa-lano, now a resident at Capilano River with his wife Swanamia, son and daughter. J. S. M. 1933.

"Early Vancouver", Vol. 2, p. 53.

Conversation with Andrew Paull, secretary, Squamish Indian Council, since 1911, (and still acting--1933), North Vancouver.

December 15th, 1932.

JOITCHETAHL
THE ARRIVAL OF
CAPT. VANCOUVER

"It was the duty of the more responsible Indians," said Mr. Joitchetahl, "to see that the history and traditions of our race were properly handed down to posterity. A knowledge of our history and legends was of similar importance as an education is regarded today among whitemen. Those who possessed it were regarded as aristocrats. Those who were indifferent, whether adults or children, were rascals. Being without means of transmitting it into writing, much time was spent by the aristocrats in imparting this knowledge to the youth. It was the responsible duty of responsible elders."

"When I was a youth my father took me fishing with him. I was young and strong, and pulled the canoe whilst he fished, and as we passed along the shore--you know progress when one is rowing is very slow--it gave him ample time, as we passed a given point, for him to explain to me all about the various matters of interest of that location, which it was his delight to do. It was in this manner that the history of our people was preserved in the past. It was a duty for elders to attend to, equally as important as the schooling of our children is today. Then again, in 1920, all was arranged for me to go to Ottawa to impart some historical information to some historical department there--I never went--but in preparation for it I went especially to Squamish to see the daughter of the "rea" Old Chief Capilano, a sister to Frank Charlie, or Ayatak Capilano (Ayatak) of Musqueam."

Note: Some mistake here; must mean granddaughter, Frank Charlie is grandson.

"It seems that it was a tradition among the Indians of early days that a calamity of some sort would befall them every seven years. Once it was a flood. On another occasion disease wiped out Whoi-Whoi. Again, it was a snow storm which lasted for three months. The wise men had long prophesied a visitation from a great people, from a very powerful body of men. Capt. Vancouver came in 1792, a year which coincided with the seventh year, the year in which some calamity was expected, regarding the form of which there was much trepidation, so that when strange men of strange appearance, white, with their odd boats, etc., etc., arrived on the scene, the wise men said 'this may be the fateful visitation, what may it bring us', and took steps to propitiate the all powerful visitors."

"Early Vancouver", Vol. 2, p. 53. Andrew Paull (cont'd).

"It was the custom among Indians to decorate or ornament the interior of festival or potlatch houses with white feathers on festive occasions and ceremonies. The softer outside feathers from Beneath the coarser outside covering of waterfowl were saved, and these white eiderdown feathers were thrown and scattered about, ostensibly to placate the spirits, in a manner not very dissimilar to the decoration of a Christmas tree with white artificial snow at Christmas time."

"Capt. Vancouver reports that he was received with 'decorum', 'civility', 'cordiality', and 'respect', and that presentations were made to him. I will explain to you the true meaning of this; always bearing in mind that I have come to know, it has come to me as knowledge, through my father's devotion to the duty of elders to pass on by word of mouth the great traditions and history of our race."

"As your great explorer Vancouver progressed through the First Narrows, our people threw in greeting before him clouds of snow white feathers which rose, wafted in the air aimlessly about, then fell like flurries of snow to the water's surface and rested there like white rose petals scattered before a bride. It must have been a pretty welcome. Then there were presents of fish; all to invoke the all powerful arrivals to have pity on them--it was the seventh year. You see there was motive behind it. They were expecting a calamity and were anxious to do anything to avoid it. Read what Vancouver has to say about the conferences which took place, the meaning of which he did not understand, but which he reports as 'they did not seem to be hostile'".

"I am informed that the ceremony of casting the white eiderdown before him took place as Capt. Vancouver's ship passed through the First Narrows and was passing Whoi Whoi, the big Indian village in Stanley Park where the Lumbermans Arch is now. Whoi Whoi must have been a very large village, for it spread from Brockton Point to Prospect Point. It must also have been a very ancient village, none know its age, but there must have been hundreds, perhaps thousand, living there at one time. Tradition says that Capt. Vancouver went on up the inlet, spent the night on the shore but saw few Indians because none were living up there, so I am told."

"I can quite understand that Capt. Vancouver reports Stanley Park as an island blocking the channel, for in earlier days even I can recall that the waters of English Bay almost overflowed into Coal Harbor at Second Beach."

"Early Vancouver", Vol. 2, p. 54. Andrew Paull (cont'd).

"Tim Moody--Timothy is a flathead, that is, his forehead was flattened according to Indian custom when he was a child, and that is long ago. The sculptor Marega has made a bust model of his head and shoulders--Tim Moody tells you that all Stanley Park is called Paa-pee-ak. That is not correct. At the time of the court proceedings respecting the ejection of squatters from Stanley Park I was called upon to replace Tim Moody as interpreter. Tim was expressing his own opinions instead of interpreting the witness's remarks. During the proceedings I had to interpret for a very old Indian, Abraham. He continually and consistently referred to Stanley Park as *Whoi-Whoi*. No; Paa-pee-ak is nothing more than an Indian way of saying park."

"It may be interesting to record how my ancestors cut down a tree. In bygone days my ancestors cut down many cedar trees in Stanley Park for making canoes and other purposes. You can see the evidences of their attempts to cut down trees even yet. There are many trees in Stanley Park with little holes in them, holes some feet up from the ground. Last year the Parks Board gave us permission to cut down a tree in Stanley Park to make a canoe, a racing canoe. There is one such tree, with a little hole in it, near the tree we cut down for the racing canoe, and there are many such throughout the park--right at the head of Beaver Lake trail. You see the Indian fellers had nothing but stone chisels and a big round stone for a hammer. Cedar trees expand in girth near the ground. Frequently they are hollow or rotten in the centre. There would be disadvantage in cutting off at the widest diameter, for not only would the bulge have to be cut off again in making the canoe before the canoe could be shaped, and, too, cut off with a stone chisel, but the lower end might have a rotten centre. Too much extra labor. So they eliminated all this extra work by going a few feet up the tree trunk and, cutting in an exploratory hole, ascertained if the tree was sound. If a rotten centre was struck the tree was abandoned. That is the meaning of those little holes in the cedar trees--they are abandoned trees. Ask the park forester to show them to you."

"Siwash Rock! Well, Chants is not only a big rock on the beach, that is symbolically Siwash Rock's fishing line rolled up in a ball, but it also includes a big hole in the cliff nearby where Slahkayulsh kept his fishing tackle. You can see the hole as you come in on the Victoria boat. Stuk-tuks is too abrupt a pronunciation of the name for the little bay known as Fishermans Cove. Abruptness destroys the sense of the root from which the word is derived. The longer "Stoak-tux" is better. It means "all cut up". The rocks there are all fluted and cut up."

"Early Vancouver", Vol. 2, p. 55. Andrew Paull (cont'd).

"Dick Isaacs' Indian name is Que-yah-chulk, Tim Moody's is Yahmas. Frank Charlie (Ayatak) of Musqueam is quite entitled to use the surname Capilano. The Capilanos of Capilano River and Frank Charlie of Musqueam both acknowledge descent from the same blood."

QOITCHETAHL, THE
SERPENT SLAYER

"My ancestor Qoitchetahl, the celebrated serpent slayer of Squamish was born at Stawmass, near Squamish. The aged Haxten tells me that he was the great grandfather of my grandmother. I was given the name of Qoitchetahl at a meeting held in my grandmother's house on the North Vancouver Indian Reserve in 1910 or 1911. All, every one, of the old chiefs of the Squamish tribe were present. My grandmother, being a direct descendant of the original Qoitchetahl, herself chose me as the member of the family to bear the name Qoitchetahl."

NOTE: The aged and wrinkled Haxten, seated nearby during the talk, is said to be 112 years old. It is fairly conclusive she is over 100. Her rapid and repeated utterance of the word Qoitchetahl sounded, in English, much like "Whichtull", or "Wudge-tal".

Haxten, or Mrs. Harriet George, North Vancouver, died February 8, 1940, see "Province", February 9, 1940.

A full report, somewhat different in detail to that related by August Kitsilano, of the legend of Qoitchetahl is printed in Professor Chas. Hill-Tout's report on the Ethnological Survey of Canada, British Association for the Advancement of Science, Bradford Meeting, 1900, p. 530. August Kitsilano's account is given elsewhere in this record.

Conversation with Andrew Paull.

January 10th, 1933.

"The story of Kokohaluk, and the burning of Homulchesun, is not legend but actual history," continued Mr. Paull (Qoitchetahl) "and is in part verified by Haxten, (Mrs. Harriet George) my wife's grandmother, who actually saw the bodies of the slain. She is now over 100 years old. It is claimed that she is 112 years old, so that it is probable that the incident occurred about, say, ninety years ago. I will call her, and interpret for you."

Major Matthews: "Ask her why they called it Homulchesun."

(Mr. Paull asks.)

"Early Vancouver", Vol. 2, p. 55. Andrew Paull (cont'd).

Haxten: "Ahh, ahh, ahh." (Mr. Paull interpreting) "Where they split the cedar trees and made them into a fence (fort or stockade), because of the enemy that used to come. In the stockade they had a northern Indian woman imprisoned, Kokohaluk. They had stolen her from the enemy and were keeping her in the fort. She had become the wife of a Squamish Indian and was an expectant mother."

"Well, about eighteen warriors from the north came in a big canoe, and, at a moment when it was undefended, attacked the fort at Homulchesun, rescued Kokohaluk, burned the stockade, and made off with her."

"Whilst all this was going on three Squamish men, all brothers, were coming down in two canoes--one large and one small--from Squamish to Coquitlam. They were proceeding via the North Arm of the Fraser. The canoe had just been completed by the three brothers, and they were taking it as a present to their sister who had married a man at Coquitlam. The smaller canoe was to take the three brothers back to Squamish after the presentation. The big canoe was very valuable." ("As valuable as a large ocean liner is to us today", added Mr. Paull.)

"As the raiders from the north, returning from the burned fort, were proceeding home again they and the three Squamish men met. Just where they sighted each other I do not know, but I think somewhere off Skaywitsut (Point Atkinson). The weaker force retired when they were attacked by the eighteen warriors. The fight took place somewhere about Kee-khaal-sum (Eagle Harbor). Two brothers were in the great canoe--hastened to the shore to defend it. The other brother took the smaller canoe, and took up a position behind the big boulder on the rocky shore. This brother's name was Skwa-lock-tun, He prepared for battle. He had his bow and arrow in a satchel slung to his side. One by one the attackers were either killed or wounded, largely by Skwa-lock-tun from behind the big boulder, until finally only two of the raiders and the woman Kokohaluk remained in the raider's canoe."

"Then Kokohaluk said to her captors, 'You had better stop fighting. That is a bad Squamish man you have met.' So the fighting ceased and the dead and wounded were dragged back to the canoe, which drew off in the direction of the north and disappeared."

"After their departure, Skwalocktun, the

"Early Vancouver", Vol. 2, p. 56. Andrew Paull (cont'd).

Squamish man, emerged from his retreat, and went to look for his brothers. He found both their bodies. Their heads were gone. Both large and small canoe were smashed to pieces. Skwalocktun alone survived; so he resolved to proceed to Homulcheson and seek assistance."

"From Keekhaalsum to Homulchesun he walked, and then related the story of the fight."

"Payt-sa-mauq, half brother to "Old Chief" Capilano, said 'This fighting must stop.' Kokohaluk's husband said 'I love Kokohaluk. I am going to Nanaimo, where there is a Nanaimo man married to a woman from the north. I will ask him to go with me and we will go as ambassadors of peace from the people of the south to the people of the north. I will ask them to let me have Kokohaluk. In due time the mission proceeded north; their requests were granted, peace was declared, and" laughed Quitchetahl as he interpreted and then added "they lived happy ever afterwards".

THE SLAIN LIE IN
BUSHES AT GIBSON'S

"A short time afterwards--how long she does not know--Haxten was journeying by canoe with her husband along the shore near Gibson's Landing when her husband saw some wild gooseberries, and drew them to her notice. Haxten disembarked from the canoe and proceeded up the shore to gather some, and whilst wandering midst the wild gooseberry bushes gathering the fruit, she 'stumbled upon' the bodies of the slain. They were covered with mats and badly decomposed."

"After peace was declared, the Squamish houses were built on the shore, and not concealed in the forest as they had been previously, and as Capt. Vancouver reports they were when he visited here in 1792. There was no longer fear from attack."

NOTE: Assuming Haxten's age to be 100, this incident probably happened, approximately, about 1850. The dead would be heavy, and would be carried by a short distance, i.e., just beyond the actual beach. The Indians fought with bow and arrow. Matthias Capilano says that "Old Chief" Capilano had fought battles with bow and arrow, and lived to fight them with guns. The white man's rule probably accounts for the change in sites of houses.

Paull continues the conversation; Haxten retires:

"Early Vancouver", Vol. 2, p. 57. Andrew Paull (cont'd).

"Some time ago I sat at a table opposite a Yuclataw Indian. He appeared uneasy, conscious of some emotion, and presently he remarked to me that my ancestors and his had been foes, and commented upon the oddity of two descendants of hereditary foes conversing in amity side by side. And then he told me of the great holes which his ancestors had dug in the ground to protect themselves from the assaults of my ancestors, and mused on the labor he had been given, and smiled and nodded his head at the thought of it, of filling them up again. 'Some work' he remarked with irony, 'I had to draw about twenty wagon loads of earth to fill each hole up again'".

INDIAN NOMENCLATURE ABOUT
ENGLISH BAY

"In studying the names on your map I think we should change some of them. Khachu means 'a lake'; Akhachu means 'a little lake', and Beaver Lake in Stanley Park is a little lake. Then Siwash Rock is best spelt 'Slah-kay-ulsh' to get the proper meaning 'he is standing up'. Be careful to spell Chah-kai with the second 'h' so as to distinguish it from Che-kai, i.e., Mt. Garibaldi. The mouth of the creek just west of Wallace's Whipyard, 100 yards or so east of Lonsdale Avenue, should be spelt 'Es-tahl-tohk'. It means 'a fine, large, pretty house built there'. The name 'Stait-wouk', Indian for Second Beach in Stanley Park, is the Indian name for a clay material or muddy substance formerly obtained right in the bed of a small creek right at Second Beach, which, when rolled into loaves, as the Indians did it, and heated or roasted before a fire, turned white like chalk. As you know, the Indian blankets were made from the woven mountain goat's fur, and staitwouk, after being whitened, was used to dust or powder them with to whiten them. I am told that Staitwouk was the only place known to the Indians where this material was procurable."

NOTE: Rev. C.M. Tate says that Indians would come long distances to procure this white pipe clay. They came as far as from Vancouver's Island.

"Sahix does not mean the site of the old Moodyville Sawmill, which was east of Sahix. Sahix means 'a point' or 'cape', and is that prominent headland east of the North Vancouver ferry landing. If you will observe, you will see that the whole of the north shore from West Vancouver to Roche Point is low and flat save for the one point, Sahix, which rises to eminence, and appears as a bold bluff. It must have been still more prominent when the forest grew upon it. At Estahltohk, just east of Lonsdale Avenue, there was a graveyard as well as a 'fine large

"Early Vancouver", Vol. 2, p. 57. Andrew Paull (cont'd).

house'. Lucklucky means a 'grove of beautiful trees'; and 'Kumkumlye', it is better spelt 'lye' than 'lai', means that there is a lot of 'maple trees' there (Hastings Sawmill). In some of the photographs of early Vancouver you will see Indian canoes about the Hastings Sawmill waters--canoes with upturned prow and stern. These are the canoes of northern Indians. Probably they worked at the mill. The Squamish canoes is peculiar to itself. The stern is not turned high in the air, and the prow has a straight stem part way and then a projection, like a blunt bill, and almost horizontal, sticks out. Smamchuze, on False Creek, brings to mind the system of Indian burials."

INDIAN BURIALS

"Our system of burial has progressively changed. One hundred years ago, perhaps, it was exclusively tree burial; and, when they could get it, on an island. Then changes gradually crept in. After the arrival of the whiteman they were told that it was not proper, not decent, to have bones lying on the surface of the earth, but as late as 1907, or 1908, I was on those two little islands just west of Point Atkinson, south of Eagle Harbor, and found the remains of several bodies on the summit of one of them--just laid on the bare rock; there is no earth on those storm-swept islets; and covered with split cedar slabs, about say 3" thick, 18" wide, and about five or six feet long, held down by their own weight--no stones on them. This will illustrate that, prior to the advent of the whiteman, Indians did not usually bury in the ground. I would not say that they never did. Defence Island, near Squamish in Howe Sound, is an old Indian burial ground, merely half an acre in extent. It was surveyed and given to the Indians in 1876, and again surveyed in 1881, but recently has been sold to private parties by the Provincial Government, and a deed for it actually issued. The new 'owners' want \$1200 for it, but it belongs to the Indians, and was an old burial ground."

INDIAN UNDER- GARMENTS

"Do not forget that, in addition to being useful for canoes, buildings, etc., cedar was used to make undergarments."

(NOTE: Hill-Tout speaks of it being used for the fluffy lining of infant's cradles.)

"Kee-khaal-sum (Eagle Harbor) which Prof. Hill-Tout refers to as having reference to 'nipping grass', and that the deer went there in spring to eat the tender young grass, really refers to the gnawing of animals; you know, they have a habit of gnawing buds, and tender shoots in spring. It really means 'gnawing'."

EXCERPTS FROM CAPT. GEORGE VANCOUVER'S JOURNALTo be read in conjunction withAndrew Paull's (Qoitchetahl) Remarks1792

"At five in the morning of June 13th we again directed our course to the eastern shore."

"Which in compliment to my friend Capt. Grey of the navy was called Point Grey."

"From Point Grey we proceeded first up the eastern branch."

"We passed to the northward of an island (Stanley Park) which nearly terminated its extent, forming a passage from ten to seven fathoms deep (First Narrows) not more than a cable's length in width. This island lying exactly across the channel appeared to form a similar passage to the south of it (Coal Harbor) with a smaller island (Deadmans Island) lying before it. The channel (Burrard Inlet) in width about half a mile continued its direction about east. Here we were met by about fifty Indians in canoes, WHO CONDUCTED THEMSELVES WITH GREAT DECORUM AND CIVILITY, PRESENTING US WITH SEVERAL FISH COOKED AND UNDRESSED OF A SORT RESEMBLING SMELT. THESE GOOD PEOPLE, finding we were inclined to make some return for their HOSPITALITY SHOWED MUCH UNDERSTANDING in preferring iron to copper."

"For the sake of the COMPANY OF OUR NEW FRIENDS we stood under easy sail, which encouraged them to attend us some little distance up the arm. The major part of the canoes twice paddled forward, assembled before us, and each time a conference was held. The subject matter, which remained a profound secret to us, did not appear to be of an unfriendly nature, as they soon returned, and, IF POSSIBLE, EXPRESSED ADDITIONAL CORDIALITY AND RESPECT." (See Andrew Paull's explanation of this incident). "Our numerous attendants, who gradually dispersed as we advanced from the station where we had first met them, and three or four canoes only accompanied us up a navigation which in some places did not exceed one hundred and fifty yards in width (probably Second Narrows)."

"We landed for the night about half a league from

"Early Vancouver", Vol. 2, p. 59. Excerpts from Capt. George Vancouver's Journal (cont'd).

the head of the inlet (about Barnet) and about three leagues from the entrance (Prospect Point). Our Indian visitors remained with us until, by signs, we gave them to understand we were going to rest, and, after receiving some acceptable articles, they retired, and, by means of the same language, promised AN ABUNDANT SUPPLY OF FISH THE NEXT DAY, our seine having been tried in their presence with very little success. A great desire was manifested by these people to imitate our actions, especially the firing of a musket, which one of them performed, though with much fear and trembling. They minutely attended to all our transactions, and examined the color of our skins with great curiosity; they possessed no European commodities or trinkets, excepting some rude ornaments apparently made from sheet copper; this circumstance and the general tenor of their behaviour gave us reason to conclude that we were the first white people from a civilized country that they had yet seen."

"Perfectly satisfied with our researches in this branch of the sound (English Bay) at four in the morning of Thursday, 14th, we retraced our passage in; leaving on the northern shore a small opening (north arm of Burrard Inlet) with two little Salets before it of little importance."

"As we passed the situation from whence the Indians had visited us the previous day (probably Whoi-Whoi or Homulchesum) with a small border of low marshy land on the northern shores intersected by several creeks of fresh water (Mosquito, Mackey, Mission, Lynn, Seymour creeks and Capilano River) we were in expectation of their company, but were disappointed owing to travelling so soon in the morning. Most of their canoes were HAULED UP IN CREEKS and two or three only of the natives could be seen straggling about on the beach. None of their habitations could be discovered whence we concluded that their villages were within the forest (see Paull). Two canoes came off as we passed the island (Stanley Park--canoes probably from Whoi-Whoi) but our boats being under sail I was not inclined to halt, and they almost immediately returned."

"By seven in the morning we had reached the north west point of the channel. This also, after another particular friend, I named Point Atkinson."

.....

Conversation with Qoitchetahl (Andrew Paul), North Vancouver,
 "Early Vancouver", Vol. 3, p.4.

12th February, 1954.

ANDREW PAUL,
QOITCHETAHL.
SASAAMAT

Major Matthews: "Can you tell me what Sasaamat means? I understand Galiano and Valdes say that they called Burrard Inlet Floridablanca, and that the natives called it Sasaamat—at least that portion up about Indian River.

Andrew Paul: "I never heard it called 'Sasaamat', but I'll find out from Haxten. It sounds to me like Tsaa-tamat. You know Tsaa-atlum, the cool place out at Point Grey; well, both names are from the same derivation, and I presume that the North Arm of the Burrard Inlet might be considered a 'cool place,' especially around Indian River."

INDIANS
ARRIVAL OF FIRST
C.P.R. TRAIN

"You know the story of the Qoitchetahl (Serpent). Well, I have always been told that when the train first came down from Port Moody to Vancouver, the Indians along the south shore of the Inlet took fright and ran. A great long black snake of a thing with a big black head came twirling around the curves, blowing long blasts, Hooooooo, Hooooooo, Hooooooo, and the Indians thought it was a Qoitchetahl coming back."

.....

"Early Vancouver", Vol. 3, p. 12.

KITSILANO INDIAN
RESERVE.
BURREARD BRIDGE.
ANDREW PAULL
(QOITCHETAHL).

In conversation with Andy Paull, on the subject of the arbitration proceedings in connection with the Kitsilano Indian Reserve and approximately eight acres of land expropriated for the footings of the Burrard Bridge, he remarked upon the ex-

treme length of the arbitration sessions of the three commissioners, who sat for approximately twenty-eight days arriving at a decision as to the value of the land; a matter which had already been considered by expert valuers on several previous occasions. Qoitchetahl (Andrew Paull) concluded his remarks by saying, "The white man is too cheap to conduct a decent deal with an Indian." The figures as supplied by Mr. Paull are:

City costs, legal, etc.,.....	\$15,145.65	} \$28,954. ⁵⁰
Indian costs, Lawyers, etc.,		
(All charged to Indians).....	13,708.85	
Balance in cash to Indians.....	<u>16,134.08</u>	

Total..... \$44,988.58

J.S.M.

.....

"Early Vancouver", Vol. 5, p. 278.

Conversation with Chief Stogan, of Musqueam Indian Reserve, who called at the City Archives, City Hall, about 1st November, 1938, in company with some one. He stayed just a moment; looked out of the windows, and promised to call again.

I showed him the black stone round ball in the glass case, mentioned and described in conversation with August Jack Khahtsahlano, 11th July 1938. (Dia. 4 inches; weight 3 lbs. 6½ ounces), and pointed to it as it lay in the glass case. He remarked:

INDIAN CUSTOMS & GAMES

INDIAN RUGBY

INDIAN LACROSSE

TCK-QUALLA

Major Matthews: (to Stogan) "See that black stone ball?"

Chief Stogan: "Eh? Yes. Indian rugby."

Major Matthews: "You are Thitsimalanough?"

Chief Stogan: "Eh? Oh."

Chief Stogan is a short, stalwart man of, possibly sixty; perhaps more, hardly less; and bright of eye, quick of movement, light copper complexion, and a man of personality and authority. I was impressed by his appearance and the indication of intellectual capacity his features and movement gave—a large, wrinkled face, lips not so thick as most Squamish, square jaw, Grecian rather than Roman nose, broad, high forehead, and kindly smile.

Rev. C.M. Tate, "Early Vancouver", Vol. 2, p.33:

"Thit-see-mah-lah-nough was chief at Musqueam".

(Also see, p.14, as to different meanings given to "lanough" by Tate and Hill-Tout. The former says it means "the place of", or "the property of", and the latter says it means "man". Actually both agree as to its meaning, but put it in different words. A wide interpretation would be the "The Man of Thitseemach", or, the "Prince of Thitsemah". J. S. M.)

.....

"Early Vancouver", Vol. 5, p. 291.

Conversation with Mrs. James Walker, eldest daughter of Joseph Silvey, pioneer, 1868, or earlier, of Gastown.

JOSEPH SILVEY OF GASTOWN.

27th October, 1938.

Mrs. Walker: "Joseph Silvey, of "Gastown", was my father. His real name was Joseph "PORTUGUESE JOE" NO.1. I cannot say exactly

whether the name is spelt Silvey or Silvia, or how; nor can I say where he was born, excepting that it was in Europe somewhere."

"He came out to British Columbia with a lot of men for the Hudson's Bay Co., Victoria, and then they went prospecting for gold up the Fraser River, up at Yale or somewhere up the Cariboo anyway. That was when he was a young man and before he was married.

(cont'd) "Early Vancouver", Vol. 5, p. 291, Mrs. Walker:

"They had a lot of trouble with the Indians. The Indians were killing the whitemen off. Then, one night, six whitemen ran away from the mines at Yale, or wherever it was, and escaped down to New Westminster in a canoe. They could not stop where they were any longer as the Indians were killing whitemen off."

"From Westminster a report was sent to Victoria--by telegraph I think, or somehow--if there was a telegraph, asking Victoria to send a man-o-war, and a gun boat came and went up the river after the Indians, and that tamed the Indians down."

MUSQUEAM INDIANS

"Then my father, together with the four or five whitemen who had come down the river with him, went on down the North Arm of the Fraser in the dug-out canoe, and, when they approached the Point Grey Indian Reserve on the North Arm, they saw a crowd of Indians in front. They were frightened and clasped their hands together before their faces, as in prayer, because they thought they would all be killed, and that the Musqueam Indians were like the Yale Indians."

"But the Musqueams treated them with kindness, and they sure were good (with emphasis) to my father and his companions."

P.292:

CHIEF KIAPILANO, the old chief. BOW AND ARROWS.

"The big chief, Kiapilano, from Capilano, happened to be at Musqueam, and he stood in the middle of the crowd of Indians.

All the Musqueams had their arrows ready, but Kiapilano, the chief, stopped them. He put up his two arms over his head, and that motion held the crowd in check. He was my great grandfather on my mother's side."

"The old chief lived at Capilano Creek (the village of Homulchesun), but he also had a home at Musqueam. His mother was a Musqueam. I remember they used to take me to see the old chief Kiapilano--a great big man, fine tall man, grey hair. He was kind, and nice. I was a little girl.

(NOTE: All accounts speak highly of the old Chief
Kiapilano. J. S. M.)

"Father stayed a night with the Musqueam Indians, and was treated so well there, and the next morning father and his companions went to Victoria in the canoe. He was in Victoria for a while, and then he came back. He was at Point Roberts with a man named Mr. Dublin, or some name like that. That was before father was married.

JOSEPH SILVEY AT POINT ROBERTS

My father had a little store there. That was how he came to propose to my mother down at Musqueam.

(cont'd) "Early Vancouver", Vol. 5, p. 292, Mrs. Walker:

JOSEPH SILVEY
MARRIES.
INDIAN MARRIAGE
MARY ANN SILVEY

"Mother and father were out in a canoe. Afterwards father said, by signs to the old chief (Chief Kiapilano) that he wanted my mother for his wife, and could he have her--all by signs. Then the old chief

said, by signs, that he could; waved his hand arm with a motion signifying to "take her". He motioned with his right arm; waved, quickly, upward and outward."

"She was a pretty girl with dark eyes, and hair down to her middle; large, deep, soft eyes. Her name was Mary Ann, in English. I don't know what it was in Indian. But my aunt's name was Lumtine. My grandfather (mother's father) was Musqueam. He was a son of old Chief Kiapilano and I suppose his name was Kiapilano too, but don't actually know. My mother's mother was Squamish."

x Khaal-tin-aht

INDIAN MARRIAGE
OF JOSEPH SILVEY

Major Matthews: "When your father married your mother was the ceremony in a church?"

Mrs. Walker: "Oh, no. In those days they married under Indian law. Well, you know, my father told me how the Indians married. You see, father and mother got married at Musqueam, Point Grey. The old chief, Chief Kiapilano, took my father and the chief of the Musqueams took my mother, and the two chiefs put them together."

P. 293: Major Matthews: "Was anyone looking?"

Mrs. Walker: "Oh, yes, (with emphasis) I should say there was. They had canoes and canoes and canoes all drawn up on the beach, and a great crowd of Indians, and they had a great time. They had a lot of stuff for the festivities, Indian blankets and all sorts of things, and threw (gave) it all away. They had a great big potlatch."

"And, then, they put my mother and father in a great big canoe with a lot of blankets; made them sit on top of the blankets, and then brought them over to home at Point Roberts."

JOSEPH SILVEY COMES
TO GASTOWN

"My father, Joseph Silvey, left Point Roberts after a short period and came to Gastown and put up a saloon. That's what they called it--not a hotel but a saloon. He built it quite close to the beach down on Water Street somewhere. It had a square top, but I don't see it here in this photo of "Gastown, 1884". I remember all the bottles on the shelf, and there was a counter. (bar) It was on the Gastown beach and the street was just planked over. Then my mother died. She caught cold in her back, I gathered from remarks my father dropped, when my little sister was born. My little sister was less than a year old when mother died. My only sister--

(cont'd) "Early Vancouver", Vol. 5, p. 293, Mrs. Walker:

I had no brothers--Josephine, was afterwards Mrs. Anderson. Father was left with two young children, one unable to walk. Then he sold the saloon to some hand loggers."

INDIAN LEGEND OF
COMING WHITEMEN

"My mother has told me that great grandfather, Chief Kiapilano, had twin boys. When the boys were growing up--about six years old--they wanted to go down to the beach and their mother would not let them go. But they argued that there was water down there and they wanted to go down and see it. So old Chief Kiapilano told them that they could go down, but that some day the whitemans would come and they were to treat the whitemen nicely; that they would probably come on an island (ship) and that they were just like us only lighter color skins. He told them that they were alright and that they would not stop long, that they were just travelling through, and to be nice to them. That's what old Chief Kiapilano told the twins--that they were always to be kind to the whitemans. There was never any crime committed by the Indians towards the whitemen about here. No, I should say not, old Kiapilano was a fine man--would not allow it."

CHIEF KIAPILANO

"Chief Kiapilano had lots of wives. The chiefs used to have a "princess" from each of the different tribes as a wife. Chiefs used to marry a daughter from each tribe. Only the chiefs had a lot of wives--not the common people--but they used to say Kiapilano had the most; used to visit them every month."

"I don't suppose you believe in fortune telling but the Indians used to foretell things. I don't know what you call it in English but they used to tell what would come some day. And about how the white faces would come and they would be different; have white faces; things would change and not be the same any more. I don't know just exactly what that had to do with it, but they tell me that when the whitemen did come Chief Kiapilano wanted to give them land. I think he did give them some land somewhere."

"Kiapilano was a very nice man. He was very nice and kind."

DEATH OF MRS. JOSEPH
SILVEY.
CHIEF KIAPILANO

P.294: "Mother died when my little sister was not, as yet, actually walking, less than a year. She wanted to be buried at Musqueam so she was buried there. I don't know her father's name, but her grandfather (that's my great grandfather) was the original old Chief Kiapilano. Great grandfather Chief Kiapilano used to come and camp at Brockton Point in a tent in front of our house. I used to see him resting on his bed in the tent."

Note: This is the Indian chief invited on board H.M.S. "Plumper" in August 1859. J. S. M.

(cont'd) "Early Vancouver", Vol. 5, p. 294, Mrs. Walker:

"Everybody is surprised that I know these things, I was so young. But I have a good memory and I remember my mother dying in Gastown, and how her people at Musqueam came for her body and took it in a canoe for burial at Musqueam."

"Father has often told me that she was a wonderful wife and woman."

INDIAN WIVES OF
WHITEMEN

P. 297: "Domingo, father's eldest son, got everything when father died. There was no will. (He) thought he had some coal rights on Reid Island and he said to Mr. Planta (Senator Planta) that the two girls (my sister and myself) could not claim anything because my father was not married to my mother. But Mr. Planta said to him, "Don't you think anything like that. Their father and mother were married according to Indian law."

.....

"Early Vancouver", Vol. 5, p. 299.

Conversation with Mrs. James Walker, eldest daughter of Joseph Silvia, "Portugese Joe, No. 1" of "Gastown".

WHOI-WHOI
LUMBERMANS ARCH
POTLATCH
"TAYHAY"

28th November, 1938.

P. 300: "They gave a great big potlatch in Stanley Park, right where the Lumbermans Arch is. I was little but I can remember it clearly. My mother took me to it on her back--she "packed" me to it. When we got near there were "thousands" of Indians. "Thousands" of them, from everywhere, Nanaimo, Cowichan, everywhere, and I was frightened. I don't know who gave the potlatch but I think my grandmother's brother, and I think Supple Jack; yes, that's "Haytulk", that's his Indian name. I think he was in it too."

"They held the potlatch in a great big shed, a huge place. The Indians built it themselves long ago."

Major Matthews: "How long would it be, a city block?"

Mrs. Walker: "Oh, yes. More than that I should think. It was all divided up into sections inside."

Major Matthews: "How big inside?"

Mrs. Walker: "Oh huge. You could put this house inside it. There was no floor, just earth, and the fires were all burning. A great big high shed."

Major Matthews: "How many? How about smoke."

Mrs. Walker: "About three fires, but

(cont'd) "Early Vancouver", Vol. 5, p. 300, Mrs. Walker:

the flames were leaping up high, as high as your chin, and part of the top of the potlatch house was open to let the smoke out."

"The platforms were high up, inside, of course, and the chiefs were away up on the platform throwing blankets and money down and those below scrambled for it."

"Mother took me, on her back, but when they began to dance and throw money about I got frightened and ran. I darted through under their legs, in and out in the crowd, and dashed out of the building. I didn't wait for anyone, not even mother. She came after me and had to take me home. She could not stop at the potlatch because I was so frightened--I was properly frightened."

INDIAN BLANKETS INDIAN PRINCESS

"Before the potlatch started they had a great pile of blankets, and they got a "High" (i.e., girl of high social station) girl to sit on it. That was part of the ceremony. To show that they had the blankets, I suppose. She, the princess, was my aunt (Lumatinaht), my mother's sister, daughter of old Chief Kiapilano."

"It would be improper to have common girl sit on the blankets--they had a great pile of them--and a princess sitting on top. They could not put any common girl on the blankets. You have to choose some high society girl."

INDIAN CANOES

"They gave away a big canoe; great big canoe. All the men Indians would gather around the canoe and catch hold of it with two hands. Everyone who could get hold of the canoe (gunwale) had a hold on it. If no one bid for it (like an auction) they would go wild and even break it up. But as soon as some one bid for it all would let go, suddenly, just like that (demonstrating releasing hold as altogether). Of course, if the canoe was not too big, they would have the ceremony of the canoe inside the potlatch house. If it was too big, then they would have it outside."

"The blankets were all in a pile, and the seat on top of them was the seat of honor; to show all the people present; to show all the blankets to the people. The princess on top was "somebody", a good looking girl. They then threw all the blankets away from the platform above; threw them down for the people to seize."

INDIAN GRAVES

"There were a lot of Indian graves all along the First Narrows. They did not bury their dead. They put them on the ground, with the blankets, and put a shelter over them; just slabs of wood, no floor. Two slabs leaning one against the other to cover the body. There were quite a lot of them along where the "Empress of Japan" figurehead is erected now on the First Narrows shore. There were Indian graves all along there."

"Early Vancouver", Vol. 5, p.301, Mrs. Walker (cont'd).

And some of the little houses had windows of glass in them, but that was only the chiefs, or some "high" Indian; but the others they just laid them on the ground with their blankets and things, and put the shelter over them.

(NOTE: An illustration of such a grave is to be seen in L.A. Hamilton's water color of Stanley Park, 1884.)

INDIAN WIVES OF

WHITEMEN.

PETER SMITH

TOMPKINS BREW

KINCAID

HARRY TRIM

JOSEPH MANNION

"Tompkins Brew had an Indian wife; big, fine, beautiful woman and he was fond of her. But she got sick and I can see him yet, with his arm around her neck as she was lying there in her bed; but she did not get better and she died. She had a son, Arthur Brew."

"Peter Smith had an Indian wife, too. And Kincaid had an Indian wife. He had a sloop, too. Harry Trim had an Indian wife. She belonged to the False Creek Indian Reserve and they had two daughters; one was Maria."

MOWITCH MAN

"MOWITCH JIM"

"Joseph mannion had an Indian wife. They called her father the "Mowitchman". Everybody was afraid of him. They said he was

an Indian doctor. The way he got his name was that when they (whiteman) wanted a deer, they would tell him to get them a deer and he would say, "Alright, I get you two", and go off. He would come back with a deer; perhaps two. Where he got them I don't know, but "Mowitch" is the Indian word for deer, and that was how they called him "Mowitch". "Howe Sound Jim" and "Mowitch Jim" were two different Indians."

HOWE SOUND

SCJUNK

STAW-KI-YAH

P. 302: "Indian name? They used to call Howe Sound, Scjunk. Staw-ki-yah?

"Stawkiyah, that's wolf--Indian name for wolf."

(REFER: Indian place names, "Early Vancouver," Vol. 3.P. 16N for Scjunk and Stawkiyah, given by Khahtsahlano as the Indian names for Gibson's Landing, and Roberts Creek).

.....

August Jack Khahtsahlano,
Conversation with ~~Stanley Hamilton, 1884, in the City Archives, Nov. 28th, 1935.~~ Vol. 5, p.324.

THE LAST FLAT FOREHEAD

INDIAN, BURRARD INLET.

TIM MOODIE, OF NORTH

VANCOUVER INDIAN

RESERVE.

Major Matthews: "Has Tim Moodie got any children?"

August Jack: "Tim Moodie, that's Yahmas, has a son, Napoleon Moodie; his son, Yahmas's grandson, is Tim Moodie, he's secretary of the Squamish

Indian Council."

NOTE: Yahmas (see "Early Vancouver", Vol. 2) is the last

"Early Vancouver", Vol. 5, p. 324, (cont'd).

surviving Indian with a flat forehead; made flat by the old Indian custom of flattening the forehead in childhood. A model of him was made by the well-known Vancouver sculptor, Charles Marega. He died about 22nd December, 1936. J. S. M.

.....

Conversation with Otway Wilkie, 629 Eighth St. New Westminster, in the City Archives, November 28th, 1935, and Khahtsahlano.

p. 324:

INDIAN HEROISM

Mr. Wilkie: (formerly provincial constable) "I remember once an Indian woman swimming ashore from a capsized canoe with one of her children under each arm, and the third in her mouth. She was awarded the Royal Humane Society medal I think. She saved the two under her arms, but the baby in her mouth was drowned".

August Jack Khahtsahlano: "Yes, that's right; up the North Arm, Burrard Inlet".

Major Matthews: "How did it happen?"

August Jack: "She was the wife of Aneaa (sic). I forget her name but I think it was Molly. She was coming down from up Indian River way with her two children and her baby; three of them in her canoe. It capsized. She was south of Raccoon Island and she took one child under each arm, and the other, the baby, in her teeth, and swam a mile and a half to a logging camp in that deep bay just east of Raccoon Island. It was about 36 years ago-(about 1898). Yes; she "got the medal". She saved two, but the baby was dead when she reached shore."

Otway Wilkie: "I know she was recommended for it, but I never heard before if she got it."

.....

Conversation with Mrs. James Walker, eldest daughter of Joseph Silvey, or "Portugese Joe", No. 1", "Early Vancouver", Vol. 5, P. 344: July 17th, 1939.

OLD CHIEF

KI-AP-I-LA-NO

CHIEF CAPILANO JOE

Mrs. Walker said: "When I was about three years old--it was before my sister Josephine was born--my mother took me over to the Indian houses at Capilano Creek, and there

I saw old Chief Ki-ap-i-la-no; a great big old man with big legs, and loud voice--anyway it seemed so to me. That's how I recall him. Of course I was little and perhaps he looked bigger to me than he actually was--long white hair hanging down over his shoulders, down to his shoulder blades, and the ends used to curl upwards. He was short-sighted. He had a son called Lahwa, who, I think, had a Nanaimo Indian woman for a wife. Lahwa was chief afterwards."

"Old Ki-ap-i-lano used to come over to Brockton Point, and camp in a tent--I've told you about it--and he had a hunch-back slave wife to look after him. I used to visit him constantly in that old tent."

MARY CAPILANO

"The well known Mary, widow of Chief Capilano Joe, was not old Ki-ap-i-la-no's daughter; her mother was a Comox woman. Then she married Capilano Joe; Joe's father was a Chilliwack Indian. Mary Capilano is not near blood to the Squamish Capilanos."

LOMTINAHT

STURGEON

"Lomtinaht, was my mother's sister. This is her photograph. Her name in English was Louise. My mother's English name was Mary Ann. Lomtinaht was a very good looking woman; the dead image of my mother who was very good looking too. Lomtinaht married Joe Thomas who is still living at North Vancouver. She was killed in a buggy accident. There was a ceremony of consecrating the Indian Roman Catholic Church, and the horse ran away coming home. They turned over and she was injured. She lived to be brought to St. Paul's hospital and died there next morning." (See A.J. Khahtsahlano conversation, July or August, 1939.)

POTLATCHES

"Lomtinaht was the "princess" or "queen" that they had at the potlatches; all over. Sometimes at Musqueam, sometimes at Whoi-Whoi, (Lumbermans Arch). She was good looking, and it didn't matter where it was they always had her to be "princess". She had a lovely complexion and was the image of her sister, my mother, Khahtinaht, (Joseph Silvey's first wife)."

(See Photo No. C.V. P. Port. 392, N. Port. 174.)

"She was the princess at the potlatch at Lumbermans Arch I told you about, the time I got frightened and ran away."

CHIEF CAPILANO JOE IS LEAVING FOR LONDON TO SEE KING EDWARD VII, 1906



North Vancouver Ferry wharf, Wallace Shipyard in left background, McRae's Sawmill next. Chief Joe, robe on right arm, fifth from left. The story as told, is that Chief Joe proceeded to Buckingham Palace arrayed in formal Indian attire. He speaks of Indian grievances to H.M. the King (Edward VII), who attentively listens. The Chief then continues "There is another matter too. The Policemen fine my people for doing wrong, (i.e. in the King's name); make Indian pay. Now what we want to know is, do you get the money?" His Majesty replies "Yes. I do. And thank you very much."

A Musqueam name.

What-apt?

175

Full Squamish. His wives were Lok-y-loh, dau. of chief at Cape Trudge, and two daws of Chief Skulch-ahm of Nicomen. *

mother
one of
He had

A warrior and patriarch of Musqueam, whose father was Squamish and mother was Musqueam. He had three wives, one from Sliammon or Sechelt, one of Musqueam, and a Squamish wife from Chuck Chuck Chekamus. He had two homes, one at Musqueam his headquarters, the other at Homulche.

father of Old Chief Ni-ap-a-la-no. Others said
labt-chen or Schal-chp-tun was his father.

Ullrich-Loh

$$\frac{77-110.96}{5.70}$$

Also Known as Sahp-luk Joe, Tee and Chief Tee Cawlawo

...o, and lived a
...father was a

He died Mar. 11, 1910. 60 yrs.

er District, 187
ner of Lands a

там Стоккет а

Also Kha-kail-khun, Ska-kul-tum

commonly known as:

A 50 spelled Lay-uch-Loat. Also
 Agnes, but commonly called Mrs
 Mary Capilano. It is said her
 mother came from Conn ex.
 A notable woman. Died 15 Dec
 1940. Official age 33 years.

1949. Official a

Squamish name Kays-ah.
His wife's name Satasia. Became
Chief in 1910. His daughter is Mary,
or Loy-hu-lette, b m 1932; his son is
Buffalo, or Skulch-ahm, (see Ray's-
maug), b m 1932.

Chief Mathias Joe born Aug. 10, 1886

Bute Inlet, Cape Mudge, Capilane
Chilliwack, Comox, Musqueam, N.

Chief and his Squamish wife. He was chief from 187 to 1895. In 1873 or 1876 he was baptized and married by the Rev. W. Derrick in the Methodist Church at Gamble. All his children died young. He was drowned in the Flat Narrows about 1895. His full sister Tukameht died 24 Sept 1922. Chief Lahwa died April 1905. Reburied age 75.

Chief, and his Squamish wife. He was chief from 187 to 1895. In 1873 or 1876 he was baptized and married by the Rev. Mr. Church in the Methodist Church at Granville Mill. His children died young. He was drowned in the Fall Narrows about 1895. His full sister, Luiseemat, died 24 Sept. 1923. Chief Lohwa died April 11, 1905. Buried age 75.

Chief and his Spanish wife. He was chief from 1842 to 1895 and was one of the first to be baptized by the Rev. J. M. Smith, D.D., of the Methodist Church at Knoxville. All his children died young. He was drowned in the first Harpers boat, 1893. His 1st wife, sister of the late Chief, died Aug. 22, 1893. Chief's daughter died Aug. 22, 1893. Buried next to him.

Chester and his second wife
He was chief clerk at the
It was formed by the
Church of the Methodist
town of Birmingham as a
downtown in the first years
about 1905. His full sister
Lakeland died Aug. 30, 1923.
Chester Lusk died April 1,
1908. Resulted one son.

Chief and his Squawka wife were killed from 1867 to 1869 by the British army and returned by the Royal Canadian Mounted Police to the Church of Cornwall at Cape Mudge.

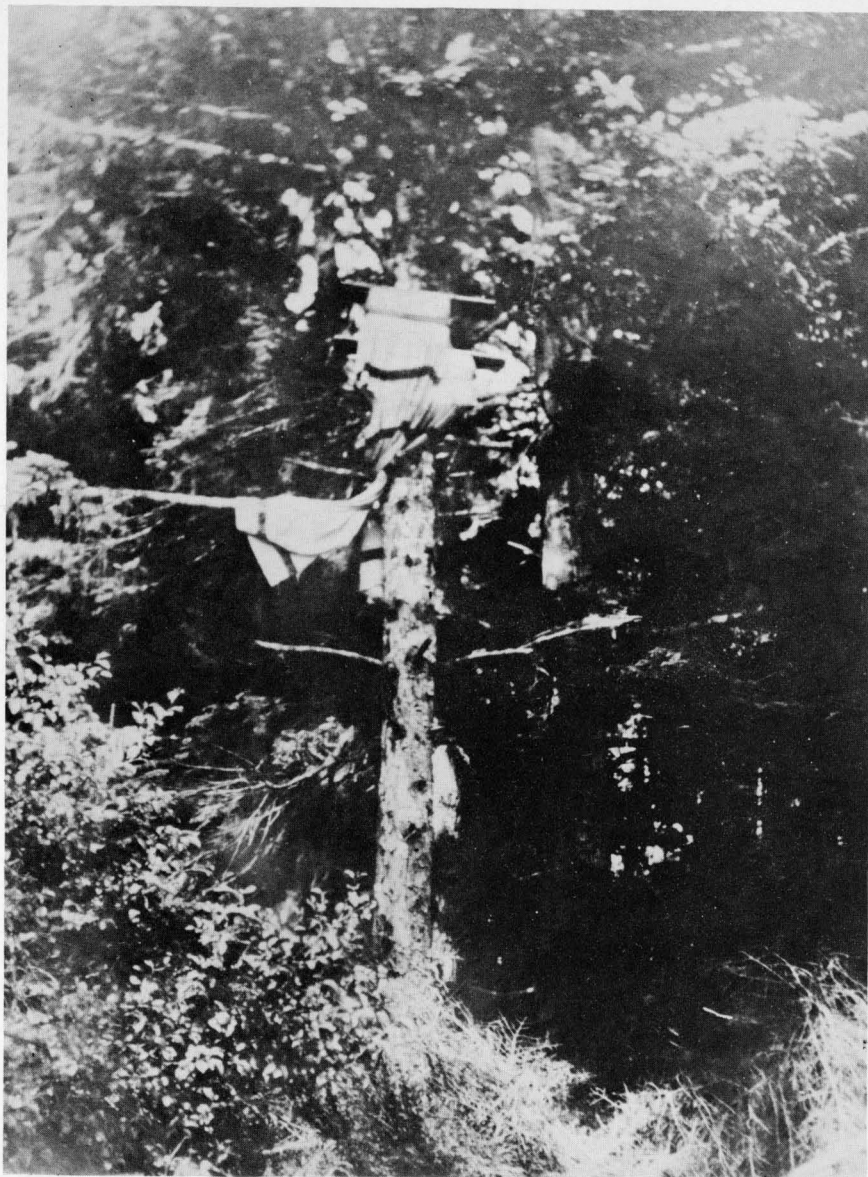
Children of the young man was drowned in the First Annapolis storm, 1845. His wife died in 1840.

Chief Look-look-look was killed by the British army in 1867. Buried at age 75.

[illegible][illegible][illegible][illegible][illegible]

11211 N 83 St
Abingdon VA 22006

INDIAN BURIAL IN TREE. ALERT BAY, 1912



Formerly commonly used to protect remains of important persons from disturbances by wild animals. Usually remains were in square split cedar boxes and corpse in a sitting position. Deadmans Island, Coal Harbour now H.M.C.S. "Discovery" was frequently used.

**CELEBRATION OF CORPUS CHRISTI,
"THE MISSION," SUMMER 1888**



This was a very important Roman Catholic celebration, attended by Indians from afar. It is the left section to a large photo, page 280A which see for long explanation.

"Early Vancouver", Vol. 5, p. 345. Mrs. Walker (cont'd).

STURGEON

"Lomtinaht told me she had to give pot-latches for the sturgeon rod; that her father used to fish for sturgeon with. The old rod is out at Musqueam yet. I must try and get it if it is not broken. She said she had to give one about every year. I asked her, "What did they do that for?" and she said "It's the memories; to bring back the memories of the highest people."

"She told me the Indians used to go out in the water in a canoe, away out from the North Arm (Fraser River), and put a long pole out with a sort of hook on it. (See Khahtsahlano conversations) and they would leave it down in the water for a little while and then they would come back with the great big sturgeon. I think they used to dry those sturgeon. Celestine (she's very old) at Musqueam told me all about it, too."

CELESTINE

CHIEF JOHNNY
WHEE-WHY-LUK

"Celestine is living at Musqueam now. She must be about one hundred. She is sister-in-law to the old Chief Johnny Whee-why-luk. He's been dead now twenty or twenty-five years. He was my mother's first cousin. She was married to Chief Whee-why-luk's younger brother."

LOMTINAHT

KHAALTINAHT
JOHN THOMAS
"NAVY JACK"

P. 346: 17th August, 1939.
Mrs. Walker said: "Lomtinaht, or Louise, married Joe Thomas, full blood Indian, now living on Indian Reserve, North Vancouver, and my mother, Khaaltinaht, or Mary Ann, who was Mrs. Joseph Silvey, were full sisters."

"Mrs. "Navy Jack" was a half sister to both Lomtinaht and Khaaltinaht, but her own full sister married an Indian at Chilliwack. All were grandchildren of "Old Man" Chief Ki-ap-i-la-no (of 1859). But, Christine Jack of North Vancouver, will know. Ask her."

(NOTE: A.J. Khahtsahlano said, July 29th, 1939: "Lomtinaht was some distant relation to my father, Supplejack. Christine Jack, wife of Henry Jack, of North Vancouver, is a daughter of "Navy Jack", and his wife, who was Lomtinaht's half sister, but the similar surname "Jack" does not mean that Henry or Christine are members of my family. They are not.)

SUMKWAHT

KWEE-AKULT, SAM

WHEE-WHY-LUK, Johnny
JOHNNY

AYATAK, FRANK
CHARLIE, FRANK
SEBELANO (SIC)

P. 347: "Sum-kwaht was my grandmother, that is, my mother's (Khaaltinaht) mother. I don't know what my Indian grandfather's name was, but he was "Old Man" Ki-ap-i-la-no's son. Sum-Kwaht had a brother who was chief at Whoi-Whoi in Stanley Park. His name was Sam Kwee-ah-kult. I remem-

"Early Vancouver", Vol. 5, p. 347. Mrs. Walker (cont'd).

ber him. He was my grandmother's brother. He was the last. All the others were dead. Ayatak, or Frank Charlie, was the son of Charlie Khar-nuk. Johnny Whee-Why-Luk, the chief at Musqueam, was with Capilano Joe when he went to see King Edward. Johnny Whee-why-luk was full cousin to my mother Khaaltinaht."

"Ayatak is the nearest living relative to "Old Man" Chief Ki-ap-i-la-no. The "Old Man's" (Capilano) mother was Musqueam; his father Squamish. He had several wives. Among them were two Squamish sisters. Ayatak was not a son of "Old Man" Ki-ap-i-la-no, but I think he was the son of Charlie Khar-nuk. Ayatak is the nearest living blood relation of the "Old Man".

CAPILANO JOE.
HYAS JOE.

"Capilano Joe's name was not Capilano at all. Chief Joe Capilano borrowed that name when he went to see King Edward, and he said he would not use it when he came back, but he did. The Musqueams protest the Squamish have no right to that name Ki-ap-i-la-no, or Capilano."

(NOTE: August J. Khahtsahlano says, 30th June, 1939: "Capilano Joe's real name is Sahp-luk".) (F.J.C. Ball, Indian agent, Vancouver, says: "he was called "Hyas Joe" before whiteman's custom gave him the appellation "Capilano Joe".)

.....

Note by City Archivist: This is the old plaint of the Musqueams; i.e., that the Squamish are intruders on Burrard Inlet. The two tribes at Musqueam and Squamish were most friendly; inter-married, and so on, but the Musqueams lament that through circumstances over which neither had control, the Squamish gradually appropriated their names and lands, and were very nice about it at the same time. J. S. M.

.....

THE NAME CAPILANO P. 348: "The Musqueams protest against the use of the name Ki-ap-i-la-no by others than themselves. They say no one has the right to use the name Kiapilano save the Musqueams, and I'll tell you how I know."

POTLATCH AT
MUSQUEAM

"I heard there was going to be a potlatch down at Musqueam, but I did not know anyone so I took a chance and went anyhow. There was a great crowd of Indians and no one knew who I was. I went into the potlatch house and sat down. By and bye they came around handing out the oranges and

"Early Vancouver", Vol. 5, p. 348. Mrs. Walker (cont'd):

things, and John Gerrin (sic)--his father Ned Gerrin was a hand logger on the west side of Howe Sound. Ned's wife was full Musqueam, and was my mother's full cousin, that is, Mrs. Gerrin. Her Indian name was Kle-o-saht. She had two sons, John and Bill. John lives at Musqueam with his wife, and Bill lives with his Indian wife at Kupper Island."

"Well, when John came with the oranges, I took one, and said to him "You don't know who I am," and he said "Are you Josephine?", and I said, "No, I'm Josephine's sister". And, then, he said, "Now, you see that table"--they had a table all laid for a "banquet"; white table cloths, and the Indian ladies were fixing things up, and had a big range on which they were doing the cooking. John said "Now, when you see them start, you come over and sit at that table."

"And, so, afterwards he was talking aside to me, and he said that I did not know how "high up" I was; that if I had not become a white woman I would have had a home and land; that he was a half breed, too, but he was Indian and he had a home, and I would have had a home and land too, if I had stayed Indian, and that I did not know how high up in Indian life I was."

"I did apply once to be allowed to share in the distribution of Indian monies, and there was a meeting over at Capilano Creek. I might have got my share, but Old Mary Capilano, Capilano Joe's wife, objected and said something sneering about the women who went off and became white and gave themselves airs, and then wanted to share in Indian property. I shot back at her that if it had not been for the whitemen we should all be Indians still and that it was the whitemen who had brought us everything."

"There was an awful lot of Indians at the Musqueam potlatch and John got up and made a speech. He spoke in Indian but I knew what he was saying though I don't think he knew I did. He told all those Indians there not to insult me; that I was a great granddaughter of Old (Chief) Kiapilano, and that all the old Kiapilano people were dead now and that no one had the right to the name Kiapilano except one or two of the Musqueams; that I was one of the one or two who were, and was very "high up" because I was the great granddaughter of Old Kiapilano. I think Christine, Mrs. Williams, is another."

KHAALTINAH

P. 349: "My mother wanted to give me the name of Lomtinaht. She gave all my children Indian names, but I forget what they were, grandmother like."

"Early Vancouver", Vol. 5, p. 353. Mrs. Walker.

WILLIAM BRIDGE

D.L. 271.

NORTH VANCOUVER

6th October, 1939.

Mrs. Walker said: "Old William Bridge

lived at North Vancouver. I remember him. His wife was an Indian woman. I

used to play with his children at the north shore when we went over there. Then, we went to Reid Island and I did not see him again. I must have been about three years old when I played with his children. He had two or three children."

MRS. MARY JOE

MOVITCH JIM

MRS. HENRY JACK

"Mrs. Mary Joe has no right to use the name Capilano. She married a Chilliwack known to whites as Capilano Joe, but he had no right to use the name Capilano.

"Christine Jack, (Mrs. Henry Jack) told me her father was "Mowitch Jim".

"OLD CHIEF"

KI-AP-I-LA-NO

"Christine told me Tutamaht (Mrs. Chief Tom) was "Old Chief "Kiapelano's daughter. She's been dead a long time."

.....

Conversation with T. Botterell, 734 West 13th Avenue, Vancouver, B. C. "Early Vancouver", Vol. 5, p. 366.

March 1st, 1940.

CHIEF CAPILANO JOE

Mr. Botterell:

"Here a snapshot of Capilano Joe with his band, at some hop-picking yard. I was with Joe one day and something happened, and he said to me "Why you say 'hot as hell', and 'cold as hell'; what you mean?"

"So, I replied 'Where is hell, Joe?'.

And Joe answered 'I don't know. It's some place whitemans carries round with him in a book'.

.....

"Early Vancouver", Vol. 5, p. 371.
 Conversation with Mrs. James Walker,

22nd April, 1940.

PETER PLANT

ADDIE PLANT

FIRST MARRIAGE

CHIEF KI-AP-A-LA-NO

"Addie's mother was an Indian woman, and sister to my grandfather, "Old Man" Kiapalano, and the Indian woman's Addie, half breed daughter, married that Frenchman who had a big farm out Marpole; because, one time, father and my step-mother, (Lucy) and myself were going to New Westminster by row boat. Mr. Ewen, the canneryman had sent for father. I was about six years old then. There were three of us in the row boat, and father (Joseph Silvey, "Portugese Joe") said we would call at a nice farm and get some butter and eggs. He said that she, Addie's mother, was my grand auntie. She was sister to my grandfather, the old chief. Old Mrs. (Probably Supplien Guinne) was a pretty Indian woman and could talk French as good as a French woman."

"GASSY JACK"

JOHN DEIGHTON

WHA-HALIA

P.372: "Gassy Jack's" Indian wife is living at the North Vancouver Indian Reserve; in the village. I don't know what her English name is, (Madelienne) but her

Indian name is "Wha-halia". I have not seen her, but my cousin, Christine Jack tells me Wha-halia says she had a son by Gassy Jack. She must be very old. She wants me to go over and see her as she says she remembers me when I was a little girl, and father lived at one end of the Gastown beach and Gassy Jack at the other."

.....

Conversation with Mrs. James Walker, "Early Vancouver", Vol.5, p. 387.

27th May, 1940.

JOHN DEIGHTON
"GASSY JACK"
INDIAN WIVES OF
WHITMEN.
QWA-HALIA or
MADLINE

Mrs. Walker said: "I went over to the North Vancouver Indian Reserve, and found Gassy Jack's wife, Wha-halia. She remembered me when I was a little girl. Her English name is Madeline. Madeline told me Gassy Jack was her husband, that Gassy Jack had, first, her aunt for a wife.

Then her aunt died and he took Madeline, her niece, as wife. Gassy Jack and Madeline had a son, but the son died shortly after Gassy Jack died."

"Madeline must be old, about ninety I should think. Her hair is snow white. She knew my father, Joe Silvey, "Portugese Joe", and she knew me when I was little. She said her husband, Gassy Jack, was, at first, a captain at New Westminster on a stern wheeler boat going up to Yale, and then he built the saloon over here in Granville, and he had another little house in the bushes behind the hotel for her. That was his home when he was not in the hotel; but he was always, all the time, ill, and then he sent for his brother and his wife to come from the Old Country."

Major Matthews: "Did the old Indian woman Qwa-halia tell you all this?"

Mrs. Walker: "Yes. (then significantly) She should know; Gassy Jack was her husband. I remember her when I was about five years old. Gee, she was a pretty lady. She told me there was money left to her and her son, but she never got it. When his brother and his wife came they took charge of everything, and she went back to her people. "Then," she said, "Gassy Jack died, and her son died about a year afterwards." She told me that Gassy Jack left a will for her to get money, but she never got it, and they buried him in New Westminster. She got married afterwards to a Musqueam Indian, but he is dead now.

NOTE: "Qwa-hay-lia, or Madeline, died at North Vancouver, Tuesday night, August 10, 1948. We have photo.

.....

Conversation with Mrs. James Walker, daughter of Joseph Silvey, of Granville, (Castown) at her room, 721 Cambie Street.

23rd September, 1943.

CHRISTINE, DAUGHTER OF JOHN THOMAS, or "NAVY JACK" Mrs. Walker said: "I went over to Christine to see about my mother's (Khaaltinaht) father. You see, my mother was a granddaughter of "Old Chief" Ki-ap-a-la-no, so I asked of Christine about his son, my grandfather, who was, of course, father of my mother. Christine is my cousin. She is a daughter of my mother's sister, Rowia, (pronounced as "How" or "Now", not as "Bow" tie)."

"Rowia married a white man, Mr. Thomas, who used to live over there at West Vancouver. His nickname was "Navy Jack." Mr. Thomas owned all that land over there, but he did not pay, and lost it."

ROWIA
JOWYAK
QUIL-EET-ROCK
KHAALTINAHT
LUMTINAHT "You see, there were four sisters. The eldest was Susan, or Jowyak. The next was my mother, Mary Ann, or Khaaltinaht. Then came Rowia, and the youngest was Lumtinaht, and they were all grandchildren of "Old Chief" Ki-ap-a-la-no, the head chief, my great grandfather Ki-ap-a-la-no."

QUIL-EET-ROK "Christine told me my grandfather's name was Quil-eet-rok, and that he was a son of the old 'Chief.'"

JOSEPHINE SILVEY
JOSEPH SILVEY
PASLEY ISLAND
BOWEN ISLAND
WHALING
PETER SMITH
HARRY TRIM
CAPT. DOUGLAS "I made a mistake when I told you Josephine was born in "Castown". She was born on Bowen Island. (Pasley Island, nearby, is probably meant) where they were whaling. My father, with Peter Smith and Harry Trim, and a Captain Douglas, were whaling. Captain Douglas had a schooner and there were some more men. You see, I was only three years old, and I am sorry I left out that about Josephine being born on Bowen Island. Capt. Douglas used to go sealing, but they came over from that and went whaling off Bowen Island. They used to shoot the whales. They got a lot of oil out of the whales, and Capt. Douglas had a big schooner, and they had a wharf there. Josephine was born right on that island. All the women had little cabins; all the Indian girls who were white men's wives. Harry Trim's wife was an Indian; Peter Smith's wife was an Indian, and my father's wife was an Indian. All had little houses, nice little houses, and they built the wharf for the schooner to land. It was a nice bay."

"Then, the next morning after Josephine was born, they brought me home. Mrs. Trim and Mrs. Smith-- I've got a good memory, haven't I--on Bowen Island, and the little baby, my sister Josephine, was on a pillow."

HARRY TRIM

Major Matthews: "Harry Trim came down from the Cariboo, after he got through with mining in 1868."

Mrs. Walker: "That's what my father, Joe Silvey, did, but he came down before he got very far up the river because the Indians chased him away."

.....

Conversation with Mrs. James Walker, daughter of Joseph Silvey, of "Gastown". "Early Vancouver", Vol. 6, p. 217.

12th October, 1943.

CHIEF

KI/AP-I-LA-NO:

Mrs. Walker said: "I remember Chief Ki-ap-i-la-no. He was a great big man with a voice like a microphone on a loud-speaker. He spoke loud. Anyway, that's how it seemed to me--I was little--and he had long white hair. It was bobbed" (gesticulating with her hand to indicate that it was cut off straight all around the nape of the neck), "and white, and he always had a smile. He beckoned to me to come to him, but I would not go; but afterwards I did, and he took me up on one arm, and held me to his breast. Oh, he was a nice man. Everyone liked him. He was not bald-headed. His hair was thick and snow white, and that's what I remember of him. I think that was at Brockton Point. You see, after my father sold out at Gastown we went to Brockton Point. I don't remember us moving. I must have been asleep or something because I don't remember us moving; but I remember after we got there. We lived facing this way" (towards the east), "and Chief Kiap-i-la-no used to come over to Brockton Point, and brought his little tent with him. He had his wife, old lady, and they had a little tent by the beach, beside my father's house. That's the last time I saw him. We went away then; we went to Vancouver Island."

.....

"Early Vancouver", Vol. 2, p. 49.

THE SPELLING OF CAPILANO

KLEOPLANNAH

In a letter to the Colonial Government at Victoria, February 1860, A.J. Julius Voigt, pioneer, 1858, educated Prussian, spells it "CHIEF KLEOPLANNAH". Voigt afterwards pre-empted land on False Creek at the foot of Mount Pleasant.

KI-AP-A-LA-NO

Captain Richards, R.N., of H.M.S. "Plumper", in a letter to Governor Douglas in 1859 spells it "KI-AP-A-LA-NO".

Hill-Tout says "The Skqomic at that time had a courageous and resourceful leader in their head chief Kiapilanoq". Ethnological Survey of Canada, B.A.A.S., Bradford meeting 1900, page 490.

"The supreme siam of the tribe was known by the title Te Kiapilanoq, and had his headquarters at the mouth of the Homultcison Creek, now called Capilano by the whites". Same report, page 476.

Andrew Paull and Chief Matthias Capilano contradict. (See next two pages.)

Hill-Tout, 1932, "Pronounce it Kee-yapee-lah-nogh.

Tate, 1932, "Pronounce it Kype-al-lah-nough."

On an old linen map marked "Plan No. 1, Skwawmish Indian Reserves, surveyed by W.S. Jemmett, 1880", the word "Capilano" is spelled "Kahpillahno".

Frank Charlie (Ayatak) of Musqueam:

"Capilano a Musqueam name, not a Squamish name. Squamish people not belong English Bay or Burrard Inlet. Squamish people belong Howe Sound, way over mountains (West Vancouver). Squamish not belong North Vancouver, just camp there. White-men bring them to work in Hastings Sawmill. Before that they just come from Squamish to English Bay to get food. All English Bay belong Musqueam. "Old Chief" Capilano, my grandfather, live Mahly, sometimes stay Homulchesun (Capilano River). "Old Chief" Capilano tell me he see first white man come down Fraser River--just one man--come down river from east; he big boy then, 'bout five feet. "Old Chief" Capilano live to be 'bout one hundred, then die. "Old Chief" first home at Mahly. Then he marry Musqueam. Afterwards he go to Homultchesun to live. All ULKSEN belong to Musqueams, not Squamish", concluded Ayatak, with emphasis.

"Early Vancouver", Vol. 2, p. 49. The Name "Capilano".

Andrew Paull: "Frank Charlie (Ayatak) of Musqueam is quite entitled to use the surname Capilano. The Capilanos of Capilano and Frank Charlie both acknowledge descent from the same blood."

.....

Frank Charlie: "My name Capilano too; my grandchildren Capilano. Indian come down from Squamish, marry Musqueam woman, by and bye Musqueam give Squamish man place to live--down by Mahly, by beach. Musqueam up by slough, Mahly down by sea, way down. "Old Chief" Capilano father of Chief Lahwa of Capilano; Chief Lahwa my uncle. He die, no son."

.....

Chil-lah-minst (Jim Franks): "Old Man Capilano, I just remember him; very old man when I see him. I was about 20 or 21 when Vancouver burn, 1886. I work Hastings Mill that day. I about 67 or 70 now. Old Man Capilano die long long ago, don't know when. Chief Lah-wa come next, but he drink too much booze; fell out of canoe in First Narrows. Priest say too much booze must stop; Joe good Catholic, priest say Joe to be chief, to get Indian to come to church."

.....

Chief Matthias Capilano, 1933: "Old Chief Capilano was stone blind when he died. The "Old Chief" was fighting before the white man came. His last fight against the northern Indians was with guns. Chief Lah-wa died in 1895. I think he had been chief about twenty years."

.....

Rev. C.M. Tate, Methodist Indian Missionary: "Lah-wa was chief when I came in 1875. I never knew Old Chief Capilano."

.....

The Chief Capilano, the first one personally known to white men of which there is a record would seem to have been born (see Ayatak, his grandson) at Mahly, and to have told Ayatak that when he was "a big boy" he had seen the first white man (Fraser) come down the Fraser River.

"Early Vancouver", Vol. 2, p. 50. The Name "Capilano", cont'd.

He is reputed to have been a warrior, orator and statesman; to have been very old--some say 100--when he died, stone blind then, and to have been succeeded by one of his many children, Lah-wa. (See Geneology of Capilano.)

.....

Andrew Paull says: "Joe was formally given the name Capilano by the Squamish at a ceremony on the Cambie Street grounds just prior to proceeding to England to lay before H.M. the late King Edward the matter of the Indian Land grievances. It was considered that it would give him additional prestige if he bore the name of the land, or reserve, of which he was chief".

.....

Prior to this, custom had given him the sobriquet of "Capilano Joe". (See August Kitsilano's statement to Indian Agent Ball, p. 2) Rev. C.M. Tate adds: "Given him by whites and Indian alike." Ultimately he became known as Chief Joe Capilano, and this surname has been assumed by his relict, Agnes, usually called Mrs. Mary Capilano, and by his son Chief Matthias Joe, commonly called Chief Matthias Capilano.

.....

In connection with the visit of Chief Joe Capilano to Buckingham Palace in (1906 or 1907) the story is told that, during the audience with His Majesty, Joe said to the King:

"Then, there is another matter I wish to enquire about. My people sometimes do wrong, policemen fine them. Policemen say they do it for you, that you want the money. What I want to know is, do you get the money?"

King Edward is reported to have replied very graciously: "Yes, I do, and thank you very much".

.....

Hill-Tout says that there was a "supreme Siam" (chief) known as Te Klapilanoq, and "next in rank" Te Qatsilanoq (Kitsilano). See Ethnological Survey of Canada, B.A.A.S. 1900. Paull says: "No, all chiefs equal. There are now ten chiefs of the Squamish tribe. There is

"Early Vancouver", Vol. 2, p. 50. The Name "Capilano", cont'd).

supposed to be 12. I am secretary of the Council. Chief Matthias Joe is one of the chiefs, but holds no higher rank than others, nor have I ever heard that formerly it was otherwise. On their own reserves, rather, in their own precincts, all chiefs were supreme."

.....

August Kitsilano: Aug. 8th, 1932. "No. They did not make one man the big chief. All were equal and ruled over their own reserves only. You see, coming down the Squamish River there are four reserves. Each one had its own chief. They did not make any one bigger than the other."

.....

Chief Matthias Capilano: Jan. 19th, 1932. "Old Chief" Capilano was stone blind before he died. He was a fighting warrior who had fought with both bows and arrows, and with guns. His last fight was with guns."

"Old Chief" Capilano's mother was a Musqueam Indian, (sister to Chief Semelano)." (See page 490, Hill-Tout, Ethnological Survey of Canada, 1900, B.A.A.S.) "His father was Selalchp-ten who had five wives, and, they say, over one hundred children."

"Payt-sa-mauq was a half brother to "Old Chief" Capilano, and was full Squamish. "Old Chief" Capilano was only half Squamish for his mother was sister to Chief Semelano, a Musqueam. "Old Chief" Capilano married a Squamish woman from Chuckchuck."

"One of Paytsamaqu's sons was Kahkailtun, and his wife came from Nicomen. They were the parents of Agnes, my mother, wife, of course, of my father Chief Joseph Capilano. Now, of course, his widow and more commonly known as Mrs. Mary Capilano. Her Indian name is Layhu-lette. I think she is now about 95, so that I estimate that my father, Chief Joe Capilano, who died in 1910 when I--at the age of 23--succeeded him, must have been about 70 or 75 when he died."

.....

Andrew Paull, secretary of the Squamish Indian Council of Chiefs, says that a Mr. Rhodes, grandfather of the famous runner, Percy Williams, told him that

"Early Vancouver", Vol. 2, p. 51. The Name "Capilano", cont'd).

the name "Capilano" was of Spanish origin.

According to Mrs. Rhodes, his wife, Mr. Rhodes was not a Spaniard, but the son of a large English ship owner trading to Spain, and that her husband lived for several years at Alacante, Spain, acting as interpreter for his father's business. She said 'I have heard him say that Capilano is derived from Capelin (spelling doubtful) the Spanish word for a small fish of the smelt species.'

Paull says Mr. Rhodes told him that when the Spanish explorers of 1792 anchored in Spanish Banks, English Bay, they sent ashore daily for water, and on such occasions were presented with a supply of smelts by the Indians, and that neither being able to understand the other's language, the Indians mistake, or mixed up, "the smelts", and "the chief man" who presented them.

.....

Comment on this by

Andrew Paull: "Very doubtful story".

Prof. Hill-Tout: "Impossible. There is Khates-ee-lan-ogh, Kee-ap-ee-lan-ogh, and Ka-lan-ogh, the latter meaning 'the first man'. And we have Thit-see-mah-lan-ogh, and Semelano. And Nanaimo and Eyalmo."

If there is a legend associated with Capilano, as there is with Haatsalahnough, then, so far, it has not been told to me. J. S. M.

.....

Paull: "Chief Matthias Joe is not really entitled to be called Chief Matthias Capilano. The "Capilano" is assumed only, but generally is accepted by all. The Indian Affairs office calls him Chief Matthias Joe. The appellation "Capilano" was bestowed by the Indians on Chief Joe Capilano his father, but it is not hereditary, only so far as custom has made it so."

.....

CAPILANO RESERVE On an old linen drawing (an original) marked "Plan No. 1, SKAWMISH INDIAN RESERVES", with a footnote "surveyed by W.S. Jemmett, 1880", in the possession of Andrew Paull, who says "the Indian

"Early Vancouver", Vol. 2, p. 52. Capilano Reserve cont'd.

Affairs Office have been unable to find a copy of it in their possession," the word is spelled "KAHPILLAHNO". The map shows "Beaver dams" in West Vancouver, and old trails in Gastown and Kitsilano Beach.

.....

Corporal Turner's original field notes of the survey of Burrard's Inlet in February and March 1863 are in the Court House, Vancouver. They show "Coal Peninsula" (Stanley Park) and the "Briskmaker's Claim", (West End), and are complete in detail. He surveyed the mouth of Homulchesun Creek (Capilano River) but does not name it, although he places a square to indicate a house or settlement.

.....

"Early Vancouver", Vol. 1, p.18, letter Professor Charles Hill-Tout to J.S. Matthews, May 8, 1931. Excerpt:

CAPILANO.

"You may be interested to know that the Indian pronunciation of Kapilano was "Kee--ap--ee--lan--ogh." This also was an hereditary name of the chief who lived near the mouth of that river which we know by this name. Both names have the same ending; "lanogh." This suffix signifies "man." We find it also in another of their names; thus, "Kalanogh," meaning the "first man."

.....

"Early Vancouver", Vol. 1, p.238, letter E.B. Sentell, who built the first City Hall, Vancouver, to J.S. Matthews, Dec. 5, 1931. Excerpt:

INDIAN MEDICINE
DITCH.

"He told us our point (Grove Crescent) was, up to 1866, an Indian camp on False Creek, and was the spot where they had a medicine ditch, and was to them a favorite resort, and the land, when dug up, showed signs of a Siwash camp; vast deposits of clam shells, and marks of camp foundations which had been deserted."

P.239: "The Indians made a regular custom of it; to get rid of a cold. It was a steam lodge. They built a lodge, put a fire in it and heated stones, then threw water on the hot stones, and the steam came off. It was a steam bath; a regular custom among them. Afterwards the Indian threw cold water over himself."

Mr. W.F. Findlay, (See Carter House) said the effect was worse than the ailment. Any hole in the ground of suitable shape would do, so long as it would hold water, and they got in under the cover they had, and the steam would give them a Turkish bath. The trouble was they had no place where they could cool off as in a modern Turkish bath.

NOTE: Grove Crescent was a sandy beach on the north shore of False Creek between Heatley and Jackson Avenues.

J.S.M.

.....

Vol. 4. p. 124

CITY ARCHIVIST'S OFFICE
City Hall,
26th Sept., 1937.

CAPILANO JOE, OR
CHIEF JOE CAPILANO

Dear Mr. Ball:

I have just been reading your penciled note over again, and more carefully, and there is a bit of a sentence in it I would like to answer. The words are:

"When Lahwah died, the surviving sister was agreeable to passing over the chieftainship to Hyas Joe, who apparently assumed the name "Capilano Joe".

The fact that Burrard Inlet was very quiet; no newspapers, no theatre, no phone -- only work -- resulted in a situation similar to that among soldiers in the Great War; they had nicknames for almost everything and every person. There was "Gastown", "Kanaka Row", "Maiden Lane", and "The Rookeries"; and again, "Gassy Jack", "Navy Jack", "Sugar Jake", "Dutch Pete", "Supplejack", "Howe Sound Jim", "Squamish Jacob", and so on, including "Mowitch Jim", the last four being Indians; I forgot, "Jericho Charlie"; that's five Indians.

Now one trouble in "Gastown" was that there were too many Joes. There were three "Portuguese Joes", one being Joseph Silvey, another Gregoris Gernandez, and a third Joseph Gonsalves, all, at various times, termed "Portuguese Joe". Then there was Joe Mannion, afterwards Alderman, and "Holy Joe", a whiteman of near Point Atkinson, and there was Isaac Joe, for finally they called the last one "Lockit Joe", lockit meaning eight. "Sore Neck Billy" was another Indian; "Faithful Jim" still one more; "Little Tommy" and "The Virgin Mary" were Indian women; the latter being a wrinkled old skeleton with whom the Countess of Dufferin shook hands.

Now, when I first came here "Capilano Joe" was just Capilano Joe; we distinguished him by his home, and he had bare feet with skin on them half an inch thick. Then, suddenly, he went off to see King Edward VII -- I think the Indians had some big ceremony on the Cambie street Grounds at which they formally bestowed on him the title "Capilano"; the idea being that a territorial title would give more weight to his visit to His Majesty -- and further, it appears he had not been formally "ennobled" according to Indian ritual (as August Jack and Willie Jack Khahtsahlano had been, at the False Creek Reserve.)

However, "Capilano Joe" went off to England with much ado, and when he came back he was "Chief Joe Capilano"; of course he was chief before he went, but the publicity he got had turned "Capilano Joe" into "Chief Joe Capilano".

Vol. 4. p. 125

Chief Ki-ap-a-la-no of 1859, and later, was a good Indian, according to John Morton and all others, a very good wise Indian, and he lived at Homulcheson, Indian village, but the whiteman applied his name to that creek, and as his successor, "Hyas Joe", who was not of Ki-ap-a-la-no blood at all, but was the husband of a Ki-ap-a-la-no woman, lived there, pioneers gave him the name "Capilano Joe", just as they did "Jericho Charlie", "Squamish Jacob", "Howe Sound Jim".

All of which is submitted subject to the errors, omissions, mistakes, and other failings to which humans, and especially archivists, are prone.

With best wishes,

Most sincerely,

Fred J. C. Ball, Esq.,
Indian Agent,

Indian Dept.
Federal Building,
Vancouver, B. C.

J. S. Matthews
CITY ARCHIVIST.

"Early Vancouver", Vol. 2, p. 66.

AUTHORITIES

INDIAN NOMENCLATURE.

Professor Chas. Hill-Tout, F.R.S.C., F.R.A.I., director Vancouver City Museum. Report on the Ethnological Survey of Canada, British Association for the Advancement of Science, Bradford Meeting, 1900, Belfast Meeting 1902, etc., etc., etc.

Rev. Charles Montgomery Tate, Methodist Indian Missionary, arrived B.C. 1870, first saw Granville 1873, assisted dedication first (Indian) church at Granville, 1876; translator of Gospel of St. Mark into Indian tongue; author "Dictionary of Chinook Jargon, 1914"; also book of Hymns in Indian tongue; probably the foremost living authority on the practical speaking of Indian languages.

F.J.C. Ball. Indian Agent, Department of Indian Affairs, Vancouver.

Major J.S. Matthews, V.D. Archivist, City of Vancouver. Compiler of map "Indian Villages and Landmarks, Burrard Inlet and English Bay, Before the Whitemans Came", adopted as official by Squamish Indian Chiefs, Jan. 15th, 1933. Author of "Early Vancouver 1931", "The First Settlers of Burrard's Inlet", etc., etc., etc.

.....

INDIANS.

Andrew Paull (Qoitchetahl), North Vancouver Indian Reserve, Secretary Squamish Indian Council of Chiefs, Secretary Progressive Native Tribes of British Columbia; Director Squamish Indian Band and Orchestra; a prominent well-known Indian, educated, and speaks, writes and types English fluently; a clever man and a leader among Indians. Indian name Qoitchetahl.

August Kitsilano (or August Jack), of Capilano Indian Reserve, grandson of Chief Haatsalahnough, hand logger on own account; speaks good English, but cannot read or write. An outstanding Indian of above average intelligence; not a chief. Born at Snauq, False Creek, about 1877.

Dick Isaacs (Queyahchulk), North Vancouver Indian Reserve,

"Early Vancouver", Vol. 2, p. 66.
Authorities & Indians (cont'd).

aged "about 70", one arm. Constantly consulted by Andrew Paull. Speaks good English, but cannot read or write. Indian name Queyahchulk.

Tim Moody (Yahmas). flathead Indian, aged "about 60 or 70 or more. Speaks good English, cannot read or write. The Vancouver sculptor, Charles Marega, has made a bust of "Old Timothy", which shows flattened forehead; probably the last of his kind. Indian name Yahmas.

Jim Franks (Chillahminst). North Vancouver Indian Reserve, aged "about 65 or 70". Born at Skwayoos (Kitsilano Beach). Speaks very good English, but cannot read or write. Fine, intelligent Indian. Indian name Chillahminst.

Frank Charlie (Ayatak). Musqueam Indian, Musqueam Indian Reserve, aged "about 70 or 80". Says "Old Chief" Capilano his grandfather, and that the "Old Chief" told him he saw first white man, Fraser, come down Fraser River. Nephew of Chief Lah-wa. Speaks good English, but cannot read or write. Indian name Ayatak.

.....

HANDBOOK OF INDIANS OF CANADA.

This book states that it is "Reprinted by permission from Handbook of American Indians north of Mexico, published as Bulletin 30, Bureau of American Ethnology", and is issued by the Geographic Board of Canada, tenth report, printed 1913.

EXTRACT - p. 438:

"SQUAMISH. The SPELLING IS FAULTY, so far as it refers to places frequented by the Squamish tribe. THE INFORMATION IS ALSO FAULTY.

Professor Hill-Tout's comment of spelling and details of information, "This is dreadful".

Instances:

- | | |
|------------------|--|
| <u>Suntz</u> | - a Squawmish village. Actually a barren rock. p.442. |
| <u>Chants</u> | - a Squawmish village. Actually a rock and cave. p.87. |
| <u>Chalkunta</u> | - a Squawmish village. No such place. p. 87. |

"Early Taneccuver", Vol. 2, p. 67.
Handbook of Indians of Canada, (cont'd).

Koalcha - should be Kwahulcha, not "Coal"

and many others.

"Hill-Tout in Rep. Brit. A.A.S. 1900" is quoted as authority, and appears to have been so used by someone who could not understand Prof. Hill-Tout's phonetics. See Prof. Hill-Tout's Report on the Ethnological Survey of Canada, British Assn. for the advancement of Science, Bradford Meeting 1900, pp. 472-3.

.....

THE NAME 'KITSILANO'
 ("Early Vancouver", Vol. 2, p. 33)

'CAPILANO' and 'KITSILANO', assumed by many to be Indian names, are actually neither English nor Indian, but a concoction of both created within recent years, and derived from Indian man, not Indian places.

Some time prior to July, 1905, the Canadian Pacific Railway requested the late Jonathan Miller, an early resident of Granville and its constable, afterwards for many years, the first postmaster of Vancouver, to furnish them with a suitable name for a subdivision of land adjacent to Greer's Beach. Mr. Miller invoked Professor Charles Hill-Tout's, F.R.S.C., F.R.A.I., profound knowledge of Indian matters. Professor Hill-Tout writes, May 8th, 1931:

"To the best of my knowledge it came about in the following manner:

"The name by which the Kitsilano district was first known was 'Greer's Beach', so called because a squatter by the name of Greer had erected a dwelling there, near the beach."

"The land was afterwards in control of the Canadian Pacific Railway, and when they opened it up for settlement (note, about 1905) they desired to give the district a more suitable name than Greer's Beach, and, knowing that Mr. Jonathan Miller, who was then postmaster of Vancouver, was on friendly terms with the Indians, they requested him to find an appropriate name for the settlement."

"Mr. Miller referred the request to me, knowing that I had given considerable time and study to the customs, habits, and place names of the local tribe. After some little consideration I chose the hereditary name (?) of one of the chiefs of the Squamish people, namely, 'Kates--ee--lah-ogh', and modified it after the manner in which "Kapilanogh" has been modified by dropping the final guttural. Thus we got the word 'Kates--ee-lano'. Mr. Miller, or the C.P.R. authorities, further modified by changing the long 'a' in the first syllable into an 'i', and thus we have Kitsilano."

"You may be interested to know that the Indian pronunciation of Kapilano was Kee-ap-ee-lan--ogh. This also was an hereditary (?) name of the chief who lived near the mouth of that river which we know by this name. Both have the same ending 'lanogh'. This suffix signifies 'man'. We find it also in another of their names 'kalanogh', meaning the 'first man'."

"I could not learn what the significance of the first part of the other two hereditary names was; the Indians did not appear to know it themselves. The terms are very ancient."

Sgd. Chas Hill-Tout.

"Early Vancouver", Vol. 2, p. 33. The Name 'Kitsilano'
cont'd.

The first appearance in print of the name 'Kitsilano' was a newspaper announcement stating that Postmaster Miller had, approximately 1905, or earlier, adopted it as the name of a new sub-post office to serve the district known as 'Greer's beach'--actually no such post office was ever established. It remained unused for some time, until one morning the legend 'Kitsilano' appeared on two or three street cars which inaugurated the service on the Kitsilano Street car line, and thus brought the name prominently to public notice. Geo. S. Hutchings, who lived on York and Balsam Streets, says this was Dominion Day, 1905. Subsequently, approximately 1909, the land north of the C.P.R. right-of-way was placed on sale, and the name quickly applied itself to this area. Gradually the name spread from the small arc of land surrounding Greer's Beach, pushed 'Fairview' back eastwards. Fairview once extended to Trafalgar Street, the city boundary. There was no other name for it prior to the adoption of Kitsilano--and as the settlement extended further westward into the clearing westwards towards Alma Road, and southwards towards Broadway, the name Kitsilano followed the settlement until now, 1933, it comprises a great section of land spreading from the Kitsilano Indian Reserve to Jericho and southwards over an undefined area, being, generally speaking, the flat land behind Kitsilano Beach, the face of the hill, and the flat land between Trafalgar Street and Alma Road back as far as the hills. It is somewhat hard to say where Kitsilano stops, and where Fairview, Talton Place, Shaughnessy Heights, Quilchena, Dunbar Heights and Jericho start.

Tate, early Indian missionary, says it is 'impossible' to reproduce in English the sound as the Indian pronounced Kitsilano.

Tate spells it Haat-sa-lah-nough, the last syllable like 'lough' in Scottish, or 'nough' in enough.

Hill-Tout spells it Khātsalanoogh and Qātsilānōq.

August Kitsilano, grandson of Chief of the name, signs his name August 'Haatsalano'.

On August 26, 1938, by deed poll, August Jack adopted the name "August Jack Khahtsahlano." (Original declaration in City Archives)

.....

NOTE: Tate says 'Thit-see-mah-lah-nough' was chief at

"Early Vancouver", Vol. 2, p. 33. The Name 'Kitsilano'
cont'd.

Musqueam. Paull and August Kitsilano dispute the hereditary character of both names. The facts appear to be contrary to Indian custom, which indicate that when a child reached a certain age of responsibility, the child was given a traditional name. Qoitchetahl (Andrew Paull) was a grown man when given this name. Joe Capilano was given the name 'Capilano' at a ceremony after he became chief. Layhulette, or Mary, daughter of Chief Matthias Joe (Capilano) was given hers by her great grandmother.

.....

"Early Vancouver", Vol. 2, p.100A.

THE ROUTE

of

JOHN MORTON'S FIRST TRIP TO BURRARD INLET,

"WESTMINSTER TO WEST END."

See "The First Settlers on Burrard Inlet", and "Early Vancouver", Vol. 2, page 93.

Narration of conversation between Joseph Morton, son of John Morton, and Major J.S. Matthews, V.D., City Archivist, March 3rd, 1932, wherein Joseph Morton states:

"The Indian and father were brought together in New Westminster. An arrangement was made for the Indian to guide father to the coal deposits, and they started off one day and came by forest trail to the head of False Creek. Just what trail they took I do not know....." "Anyway, father told me the Indian led him to the head of False Creek; that they skirted the head of False Creek, and after that cut through the trees to the Inlet, somewhere about Carrall street now, and the Indian got a canoe....." "What prompted the Indian to take father out of the Narrows, I have no knowledge, but whatever it was, they went out of the Narrows in the canoe, and circumnavigated the peninsula" "They finally landed on the English Bay bathing beach at the foot of Denman street"..... "They jumped ashore".... "He (the Indian) pulled the canoe high up on the beach, and into the bushes, led off on a trail into the woods, and beckoned father to follow"...."To his (Morton's) astonishment, after a short walk, they arrived back on Burrard Inlet".....etc.

.....

Vol. 4, p. 219

DEADMAN'S ISLAND

(origin of name)

"The Indians called the island 'Memaloose Siwash Illahie'.

"Memelous Siwash ill-lee"; Rev. P. C. Parker. "Mameloose Siwash illa-hee"; Thos. P. Wicks. "Mem-a-loose Siwash il-la-hie"; Rev. C. M. Tate.

"DEAD INDIAN LAND"CHINOOK JARGON:

"Mem-a-loose", i. e., Dead, or die. "Siwash", i. e., Indian. "Il-la-hie", i. e., the earth, land, soil. Dictionary of Chinook Jargon, 1914, by Rev. C. M. Tate.

INTERPRETATION

"It means "Indian graveyard".
-- Qoitchetahl (Andrew Paul)

DEADMAN'S ISLAND AND INDIAN TREE BURIALS

"One morning -- he told me this -- it was April, and he looked across towards what is now Stanley Park, and there was Deadman's Island before him; it looked so beautiful; he was alone; he thought he would like to have it, so he took his boat and went across there. He told me the story one day when we were walking along Stanley Park Driveway in October, 1911, shortly before he died -- it was a beautiful morning, and when we got near Deadman's Island he told me the story. He went on that he took his boat, went over to Deadman's Island, and tied his boat up, and as he did so, he saw a box in a tree. He said, "I took my axe and knocked that box down, and opened it up; there was a dead Indian sitting in it; so I skipped over to my boat, and went. I came back in a couple of days, and put the box back; then I went to see Judge Brew about it at New Westminster. I drew a sketch of the island and handed it to Judge Brew, and Judge Brew looked at it and said, 'that's like the ace of spades' -- the shape of it." "Now," said Judge Brew, "I'll tell you, Mr. Morton; we had better find out before you do anything further; we had better find out from the chief; evidently the island is the burial ground of the Indians, and they may hold it sacred; so we must not offend them; better find out before we do anything." The Indians called the island "Memalooos siwash illahie". So Morton decided he did not want the island."

(From narrative, October 15th, 1935. Rev. P. C. Parker, executor, Morton's estate.)

Chinaleet (Jim Franks) in "Early Vancouver", Vol. 2, p. 18:

Chilaminst "Snamchuse: One time little island there; may be two or three crab apple trees on top, where it's dry. Indian put dead man there so wolf not get him."

QOITCHETAHL (Andrew Paul):

"The bodies lay on the bare rock on the top of those little islands just west of Point Atkinson; bare solid rocks. The bodies were simply protected with split cedar slabs, about three inches thick; eight inches wide, and five feet long; held in place by their own weight; no other covering to the remains."

Thos. P. Wicks, i. e., "Skookum Tom", pioneer of early 1880's, who speaks Chinook, says, Oct. 14th, 1939: "It really should be Memaloos, and illahee, ~~memaloos~~ means "dead"; illahee is the little house of two slabs over the dead laid on the ground; I suppose it could be interpreted "Village of the Indian dead"; there was a lot of the little "houses" or shelters over the dead body; altogether."

Rev. C. M. Tate

Conversation, 1st July, 1932: "Early Vancouver", Vol. 2, p. 134:

"Oh, that was the deadhouse; the Indians all along the coast used them for putting the dead in; some of the deadhouses were quite pretentious."

Mrs. James Walker, eldest daughter of Joseph Silvey, "Portugese Joe, No. 1" of Gastown, 28th Nov., 1938. As a small child she attended the last potlatch held at Whoi-Whoi (Lumberman's Arch):

INDIAN GRAVES:

"There was a lot of Indian graves all along the First Narrows. They did not bury their dead; they put them on the ground, with the blankets, and put a shelter over them; just slabs of wood, no floor, two slabs leaning one against the other to cover the body; there was quite a lot of them along where the "Empress of Japan" figurehead is erected now on the First Narrows shore. There were Indian graves all along there. And some of the little houses had windows of glass in them, but that was only the chiefs, or some "high" Indian, but the others they just laid them on the ground with their blankets and things and put the shelter over them."

"Early Vancouver", Vol. 5, p. 100, Manuscript of Rev. P.C. Parker, one of the executors of John Morton. Excerpts:

DEADMAN'S ISLAND

P.102: "One day in April, he (John Morton) did not say what year, he looked across towards what is now Stanley Park, and there before him in its spring beauty was "Deadman's Island." When he told me this incident we were walking from his home, October 1911, through Stanley Park along the driveway toward Deadman's Island. He said, 'I wanted to homestead the Island.' So I took my boat, went over to the Island, pulled the boat up on the shore, and took my axe and went to the bush. I saw a box in the branches of a tree. I knocked it down and broke open the box, and there was a dead Indian sitting up in the box. So I skipped off to my boat and rowed away as fast as I could. I went back a couple of days afterwards and put the box back. Bye and bye I went to New Westminster and spoke to Judge Brew about it. I drew a sketch of the Island and gave it to the Judge, and he said, 'Why, it is like the ace of spades.' The shape of it. 'Now,' said the Judge, 'Morton, we had better be careful about this and find things out before anything further's done. We will see the chief. This is evidently the burial ground of the Indians, and they may hold it sacred and we must not offend them.' The Indians called the Island "Memelous Siwash Ille". (ill-lee) Morton decided he did not want the Island. When Mr. Morton told me that incident we were in Stanley Park opposite Deadman's Island and I quoted the refrain I saw somewhere but can't remember where:

'Our footprints press where centuries ago, the red men
fought and conquered, lost and won,
Whole tribes and nations gone like winter's snow,
before the rising of the springtide's sun.'

"One day there were two Indians came to their log hut, bringing with them a squaw. At the time they did not understand the Indian language--all the three Englishmen were there, and the Indians talked and talked, and finally the squaw stood up and began to dance, and jumped over a bench. Meantime, Morton and friends got into a corner of the hut and were in great terror, as they thought this was the war dance before the scalping. Finally, the Indians went away grinning and Morton, having put down some of the words he heard, discovered that the Indians, seeing the men were alone, with no woman to work for them, had brought the squaw for that purpose. The dancing and jumping was to show how nimble and capable she was."

"On another occasion, when Morton was alone, he was astonished to see a whole band of Indians come across the Bay, Stanley Park way, some walking along the trail, some in boats. They were beating tom-toms. Morton got alarmed. He fixed up a dummy in his bed, put a hat on at

(cont'd) "Early Vancouver", Vol. 5, p. 103:

the top of the bed where the head would be, and a pair of boots at the bottom under the clothing, with a bit of the boot sticking out, fastened his door and bolted up to where Hastings Mill is now, and from there watched the proceedings. He saw them put something over the branch of a tree, and it was dancing and struggling in the air. Gaining courage and going back towards the place, he saw it was a squaw that they had hung--near the entrance of Stanley Park. This squaw was the wife of Chief Supple Dick or Slippery Dick--some such name. She had been jealous because the wife of Chief had had a baby whilst she had none--and had pinched the baby's throat and killed it. There had been a hanging in New Westminster, some man had killed another and had been hung for murder. I think it was Jack Sprague who was hung. Bishop Sheepshanks mentions it, and in Morton's phraseology 'white man hang white man for killy white man, so they hung squaw for killy papoose.'

.....

"Early Vancouver", Vol. 5, p. 106, Conversation with Mrs. Ruth Morton, widow of John Morton of the "Brickmaker's Claim", 1862, Excerpts:

September 18, 1935.

MORTON'S CLEARING
AND CABIN.
INDIANS ON BURRARD
INLET

P. 111: "and finally got very friendly with the Indians. His sisters (John Morton) used to send out to him from Yorkshire--"to the three pioneers" they were sent--some little skull caps made of colored cloth, like the English public school boys wear to designate the school colors-- and the Indians always liked lots of color. The Indians were very well pleased when Mr. Morton gave them the colored caps."

"Then again, he had a grindstone and allowed the Indians to sharpen their axes--to grind their axes-- and that pleased them too. Then they began to bring him ducks to eat. The Indians caught the ducks by subterfuge. They covered their canoes with brush and hid under it, and floated or paddled quietly down on the ducks. The ducks did not suspect there was anyone under the brush and came close. Then the Indians had a forked arrangement on the end of a stick, and when the ducks came under the brush they caught them by the neck in the forked stick."

INDIAN FOOD SUPPLY

March 15th, 1937.

DEADMAN'S ISLAND

P. 113: Mrs. Morton: "And then there was Deadman's Island. They had to do their own surveying, and he (Morton) wanted Deadman's Island

(cont'd) "Early Vancouver", Vol. 5, p. 113: Mrs. Ruth Morton.

(see Rev. P.C. Parker narrative), but Judge Begbie said the Indians used it as a burial ground; buried their dead high up in the trees, and he could not have it."

"And then, one day, Mr. Morton saw a lot of Indians (see Joseph Morton narrative, "Early Vancouver", Vol. 2 p. 91) coming and making a disturbance and noise, and he said to himself, "They are after me", and he made off towards New Westminster, and he kept looking back, and then he said to himself, "They are not following me", and he watched and saw them putting a rope over a branch. Then he watched them put a rope around an Indian woman's neck, and then (Mrs. Morton gave a serious glance) they hung her."

NOTE: The Indian woman is said to have killed her baby in a fit of jealousy. She was one of several wives of an Indian of prominence, who was giving especial attention to another younger wife, and the woman took vengeance by killing their baby. J.S.M.

"Then Mr. Morton, (he told me himself) next day started for New Westminster--that was the nearest civilization--and the day after they (the authorities and Mr. Morton) came back to Burrard Inlet and they saw Chief Kapilano and told the Indians that it was not lawful to do that."

CHIEF KAPILANO

P. 114: "But the chief said, 'The whitemans do it when their people murder.'

And they told the Indians that that might be, but they (the Indians) were never to do it again."

"Chief Kapilano was a good chief. They could reason with him. He was a good sort of chief. After that they (Morton) and the Indians) were good friends."

THE GRINDSTONE

"Then he had a grindstone (see Joseph Morton narrative, "Early Vancouver", Vol. 2 p. 91) and he let the Indians use it to sharpen their hatchets. Hatchets, that was what they called them, and the Indians and Mr. Morton got to be good friends. They brought him ducks and they showed him how to dig a hole in the ground and put hot cinders in it and then the ducks, and then more hot cinders on top and then cover it up with earth. Smothering, they called it, and the ducks would come out so sweet (cooked tastily).

They (Morton and the Indians) were always good friends after that (the hanging incident)."

DUCKS

INDIAN INCIDENT

"And then there was a man who came from Huddersfield, and Mr. Morton and the man were sleeping in the cabin. One morning the man heard something rattling outside and he looked out and saw a lot of Indians. Some of them were sharpening their hatchets on the

(cont'd) "Early Vancouver, Vol. 5, p. 114, Mrs. Ruth Morton.

grindstone and the man said (he was alarmed), quickly, "Mr. Morton, get up, get up, the red devils are here and they will kill you." But Mr. Morton would not get up. He said, "Oh, they are all right." But the man said, "I don't like them. I'd like to tell them to go away. What do I say?" And Mr. Morton told him to say "Ikta Mika". That is "What do you want?" So the man said it and the Indians said "ah ta" and then they laughed. The man thought they were making fun of him before they killed him. Mr. Morton continued to lie asleep and the man said, "What shall I say?" Mr. Morton told him to say "mika klatawa" (go away), but what he said was "Michael! Clatter away." (Mrs. Morton chuckled) "Oh, it took Mr. Morton to tell a story."

DUCKS

"Did I ever tell you about ducks? Well, the Indians had the canoes and they got the canoes all ready, and they pulled down branches. When the mallards came--they were supposed to be the best--they (the Indians) would cover the canoes all over with branches. Then they would get underneath and they would drift down on the tide. The ducks would think it was just a tree in the water, and they (Indians) would have a stick with a prong on the end of it, like two fingers, (Mrs. Morton illustrated with her fingers), and they would go gently in the canoe. When the ducks would come right under (the branches), come close, they (Indians) would push the stick out and catch the duck's neck between the prongs and they gave a little jerk. You would think the other ducks would be alarmed, wouldn't you, but they didn't get alarmed. Oh, the Indians brought Mr. Morton lots of ducks."

September 8, 1937.

HANGING INDIAN COAL HARBOR

P. 118: "One day he saw a big crowd of Indians coming out of the woods down there (Coal Harbor) and he thought they were after him. He got his things together and thought he would go to New Westminster. That was the only place to go and it was twelve miles. He kept looking back to see if they were getting any closer and the last time he looked he saw they had stopped. They all wore a blanket--put a hole in one corner and put their head through the blanket, and wrapped the rest around them like a shawl. The next thing they threw a rope over a lower limb of a tree and then they fastened it and they hung the woman."

INDIAN DRESS

"So Mr. Morton thought that would have to be stopped, and he went to Westminster and told the authorities, and the next day they came over in a hurry. New Westminster was a small place--just a village. He told the authorities what he had seen and he had no more trouble with them (Indians) after that."

"Early Vancouver", Vol. 5, p. 118, Mrs. Morton, (cont'd):

Major Matthews: "What had actually happened to make the Indians hang the woman?"

Mrs. Morton: "It was a klootchman. Her husband had two wives. (Note: the Indian woman had killed her baby in a fit of jealousy over the other wife). So the next day the authorities told Kapilano they could not do that here. Well, the chief replied "The King George men do that," and, well, they said it musn't happen again. Kapilano lived away down there where the bridge is crossing the Narrows (Homulcheson, or Capilano Creek). Old Chief Kapilano saw that Mr. Morton had no more bother of that kind."

INDIANS BEST FRIENDS P.119: "The Indians were the best friends he had, there were lots of mallard in Coal Harbor, and the branches used to come down over the water, and the Indians used to go out in canoes, but before they went they covered the canoes with branches and hid under them, and then they would spear the ducks with a long stick with a fork on the end of it. It would catch the ducks by the neck, and they (Indians) would twist their necks and break them in the fork. They used to give the ducks to Mr. Morton, and fish too."

.....

Conversation with John Murray, of Port Moody, (son of John Murray, Royal Engineer) one of the child passengers of the "Thames City", 1859. "Early Vancouver", Vol. 5, p.131.

INDIAN TRAILS

August 20, 1938.

INDIAN RANCHERIE

P.134: "West of "Portugese Joe's" and the "Parsonage" was the Indian rancherie; just a few Indians, not many, just a few. Then there was an old trail leading on to the west, down to the west end of Coal Harbor. There was another trail down from what is now about the south end of Carrall Street, towards the present C.P.R. Roundhouse, that the Indians used to use."

.....

Conversation with Alfred J. Nye^{Nye}, of Lynn Creek Road, Lynn Valley, North Vancouver. "Early Vancouver", Vol. 5, p.158.

TREE, FELLING CEDAR,

July 19, 1938.

STONE TOOLS.

"An Indian who fell a tree--with a stone axe, of course,--was a man of consequence amongst his fellows. At least, so I gathered from an old Indian who was about ninety years old at the time he showed me, with pride, the stump of a tree his grandfather had felled. His grandfather, mind you,--and the old man was ninety then,--

"Early Vancouver", Vol. 5, p. 158. Mr. Nye (cont'd).

with stone tools. He was quite proud, apparently, of being the grandson of such a grandfather" (see "Chilaminat", and Paul, in "Early Vancouver", Vol. 2, pp. 47, 48 and 54).

.....

Conversation with Mr. and Mrs. H.P. McCraney, 3350 Cypress Street. "Early Vancouver", Vol. 5, p. 172.

LIQUORICE ROOT

15th May, 1937.

FERNS

Mrs. McCraney: (looking at photos of Stanley Park by Bailey Bros. about 1889)

INDIAN MEDICINE

"Yes, they took those photos to show the moss on the trees. The moss was wonderful. It was everywhere, but (sadly) it's all gone now. The moss used to hang down in great festoons from the branches and all along the ridge of the branches grew little ferns, scores and scores of them, in the damp moss of the branches. What did we call them? Liquorice, I think. Yes, that's what we used to call them, liquorice."

NOTE: See George Cary, "Early Vancouver", Vol. 3, p.220, and also Bailey Bros. photos.

See photos: C.V.-P.St., 35. N.St., 32, G.N.474;

C.V.-P.St., 63, N.St., 8.

J.S. Matthews.

.....

Conversation with Henry S. Rowling, formerly of Rowling, North Arm, Fraser River. "Early Vancouver", Vol. 5, p.230.

INDIAN CUSTOMS

22nd September, 1937.

Major Matthews: "What do you think of this for a drawing by an Indian?" (showing colored drawing by Khahtsahlano.)

Mr. Rowling: "Indians! Draw! Why, I have seen them take a piece of charcoal and draw your face on the end of a log so that you could recognise it."

INDIAN FOOD

COLICHANS

STURGEON

SALMON

P. 231: "I see in the "Advertiser" (Burnaby) George Green says we packed colichans in barrels for the winter. We never did. We never bothered with colichans, except once in a while. And he

says we put up barrels of salmon for the winter. We never did. We used to put up a few salmon bellies. They used to

"Early Vancouver", Vol. 5, p. 231, Mr. Rowling (cont'd):

cut the bellies off and throw the backs in the river. I have seen the backs, lots of them, floating down North Arm. Same with sturgeon. We never used sturgeon--never used them--but they got in the fishermen's nets. Big things, sturgeon--400, 500, as much as 800 lbs. Tore the nets all to pieces. They were big fish; hard to kill. You can pound a hole in a sturgeon's brain and he's still alive. We did not eat sturgeon, they were not saleable. Very saleable now, about twenty-five cents a pound. I liked sturgeon--makes nice meat pie; can hardly tell it from meat."

INDIAN FOOD

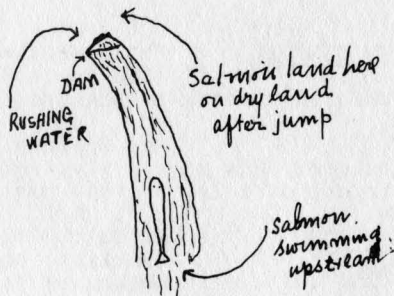
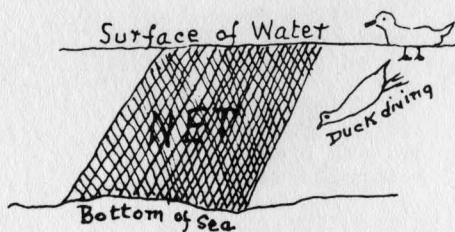
DUCKS

SALMON

"You know, the Indians are clever. They used to fix a sort of dam in a stream, a little stream, so that the water rushed down; little bend in the creek. I don't know just how they fixed it. The water must have come in through the side in a little "box". Anyway, salmon are strong swimmers, and would take a rush up stream below the little dam, and then jump, and would land on dry land."

"Then they had a way of netting ducks. I've seen them down at Boundary Bay. They would spread a big net in the water, spread it on an angle, a slope, from the bottom to the surface--angle of forty-five degrees, say--and the ducks would dive, of course, and when they curved up towards the surface they got caught in the nets."

*There was one of these salmon
dams and pools at the
corner of 3rd Ave &
Parrard St Sal*



*Read and approved by
W. Rowling Sept 29. 1937
J. S. Matthews*

J.S. Matthews.

"Early Vancouver", Vol. 2, p. 158.

Conversation with Harry S. Rowlings, son of W.H. Rowlings, who, in September, 1868, took up land by pre-emption on the north bank of the Fraser River in what is now known as South Vancouver.

May 28th, 1932.

SOUTH VANCOUVER

ROWLINGS

ELK

"No, I cannot say that I have ever seen any elk around Vancouver, but I have seen any quantity of elk horns. You know, east of Boundary Road, the dividing line between Greater Vancouver and Burnaby, and along the north arm river front on towards New Westminster, there is a great stretch of low level land. I have seen lots of elk horns there in the early days--some rotten, some broken, some four or five prongs but not rotten by any means, but I never saw a live elk."

Major Matthews: "What do you suppose became of the elk?"

"I don't know--never heard of any. I went to live on our farm there with father in 1868. I was just four years old. Father came out with the Royal Engineers. He worked on the North American Boundary Commission. He was a non-commissioned officer, corporal. I have seen him sign his name--you know he was a bit proud of being a corporal--and I have seen him sign his name "Corporal, N.A.B.C.," which meant North American Boundary Commission. He had been in the Navy, I don't know how long, then he joined the army. He had a small pension of a shilling a day from the navy."

INDIAN RELICS

"We used to dig up hornbone daggers out there--made out of elk horns I think. I could point out the place pretty well. I don't think it is built on yet. We found them when we were trying to do a little gardening. The soil was good. Then we used to find a peculiar green stone mallet, a sort of green granite, where the Indians got it from I do not know; no stone anything like it anywhere around."

"The place where we found those Indian relics was right on the river bank. About the centre of Lot 258 there is a little creek. It runs into the North Arm of the Fraser River just east of Rowlings station on the Burnaby-New Westminster interurban tram line. There is a little island there called Rowlings Island. There are half a dozen little islands in the north arm of the river named after their first owners. Rowlings Island is just east of Rowlings station, and the little creek comes out

"Early Vancouver", Vol. 2, p. 158. Harry S. Rowlings, (cont'd).

right at the west end, opposite the west end, of Rowlings Island. Our little garden was right along the creek, close to the river bank, and was just west of the creek on a little piece of flat. The site might be worth excavating for relics yet, I don't know."

.....

Mr. Duncan McDonald, who recalls Burrard Inlet in 1873.

NORTH VANCOUVER
MOODYVILLE
SPRATT'S OILERY
HERRINGS
BIG TREES

"In those days there was nothing in North Vancouver excepting woods", remarked Mr. Duncan McDonald, of 446, 8th Street West, North Vancouver, where he resides with his grandchildren, and who recalls Burrard Inlet in 1873, that is, earlier than any

known person now living, for he came as a grown man. Such as are known to have been living here then were mere little tots in 1873.

"In those days Vancouver Harbor was full of herring. That was what Spratt's Oilery, just west of the foot of Burrard Street, a few steps west of the Marine Building, was started for--to extract the oil. But after extracting the oil they took the refuse and dumped it outside the Narrows and they say that drove the herrings away. The herrings used to be very numerous, thick in the water. We used to get a pole and drive a lot of nails in it so that the sharp ends stuck out like spikes, then get into a boat or canoe, go out in the harbor and sweep it through the water. The pole would be, say, twenty feet long, with the nails clustered at one end; then you sat or knelt in the bottom of the canoe, and swept it from bow to stern. You had to be quick and keep the pole going or the herrings would wriggle off, but you would always get four or five herrings each sweep. Anyway, whatever it was, the herrings migrated from English Bay, before that they came here to spawn, along by Swysee, the West Vancouver lagoon just west of the Capilano River. They were thick in the water there."

.....

4th April, 1932.

INDIAN CHURCH

"In 1875, when the Rev. Thomas Derrick succeeded Rev. James Turner, we built an Indian church on the same lot which was washed by the waters of Burrard Inlet, hence it was very convenient for the

"Early Vancouver, Vol. 2, p. 197.

Indians who came from all parts of the inlet in their canoes, and also for the preacher's boat as the only means of getting about amongst their parishioners."

Rev. C. M. Tate.

.....

GEORGE CARY:

March 1st, 1932.

P.216:

POTLATCH IN
STANLEY PARK IN
THE 80S

"Of course, there were Indians living over on the Narrows side of the government reserve. I was over there once at a potlatch--lots of tum tuming and dancing.

Did not seem to be many Indians there. I was over in the evening, and perhaps the women and children had gone back to 'the Mission' at North Vancouver. They were passing back and forth all the time."

.....

DICK ISAACS (Indian name Que-yah-chulk) October 14th, 1932.

GASTOWN
THE INDIAN (METH-
ODIST CHURCH

(One armed Indian who lost the other arm many years ago in a sawmill, and who now lives at North Vancouver Indian Reserve (Ustlawn).

FIRST CHURCH

"I recall the old Indian church over at Gastown quite well. It was a little bit

of a place on the shore. It was not sideways to the shore, but one end nearest the water. There was no tower on it, such as we have here now at North Vancouver, but just a little bit of a bell tower, and a bell. Inside it was not fixed up like the Catholics fix up the inside of their churches. It was just plain, and about thirty feet long. It was wide enough for us to have three benches for us to sit upon--all in a row across the church; three of them."

"Lots of Indians used to go there from Stanley Park (Whoi-Who, now Lumbermans Arch). There was a big settlement in Stanley Park then. Mr. Daylick (Derrick) was the first minister I remember, then Mr. Bryant. Mr. Tate used to come sometimes."

"I don't know how old I am, may be 60, may be 70, but I remember 'Old' Chief Capilano. The 'Old Chief' died, then Chief Lah-wa succeeded him. Lahwa was married in the little Indian Church at Gastown to a Fraser River Indian woman. Afterwards Joe became chief, he was a

"Early Vancouver", Vol. 2, p. 297. Dick Isaacs (cont'd).

relation to the "Old Chief's" wife. Joe was a good Catholic. That was why they made him chief."

PORTUGUESE JOE

"Portuguese Joe was the first to keep store at Gastown. He had a store near the Indian church. At least, that was where it had been. Ben Wilson built his store behind it. When Portuguese Joe went there first there was just one man--that was Portuguese Joe, in Gastown."

"My sister was Aunt Sally of Stanley Park."

(Note: Aunt Sally was a famous character on account of her residence in Stanley Park until quite recent years--after the war). J.S.M.

PUCHAHLS

"Puchahls was the name of the place where the C.P.R. Depot and docks are now. Lots of big trees there, lots of bushes, much shade and little sunshine."

.....

WHOI-WHOI, STANLEY PARK

Letter from Professor Chas. Hill-Tout, F.R.S.C., F.R.I.A., etc.
Frontenac Apartments
Quebec street, Vancouver
August 2nd, 1932.

Dear Major Matthews:

The photograph you sent me, which records the demolition of one of the largest of the old time middens in Stanley Park is most interesting as well as worthy of preservation.

I had no idea anything so reminiscent of the early days of Vancouver was in existence. The road around the park ran right through this midden, which was situated about where the Lumbermans Arch now stands, and its material, composed mostly of calcined shells and ashes, was used largely for priming the roadbed around the park. In carting away the midden mass, numerous skeletons were brought to light. The bones of these were gathered up by the workmen, and placed in boxes for the Indians to take away, and bury in their burial grounds.

I recall making selections of these bones, and sending them to the museum at Ottawa. This ancient campsite formed one of the largest of the native villages of the Squamish in earlier days--so the Indians informed me--but had been practically abandoned since the period when smallpox

"Early Vancouver", Vol. 2, p. 297.

first attacked the native people of this region. This scourge struck this village very severely, and practically depopulated it, hence its abandonment hereafter.

Yours sincerely,
"Chas. Hill-Tout"

(Refer: Bailey Bros. photo No. 541 - "deposit of shells eight feet deep on Park road.)

"Early Vancouver", Vol. 6, p. 169.

Conversation with Mrs. Ruby M. Bower, (or Bauer), daughter of Benjamin Springer, Esq., J.P., manager, Moodyville Sawmill Co. Moodyville.

17th June, 1942.

AN INDIAN RETORT:
a woman's

Mrs. Bower said: "I must tell you a story. Mother (Mrs. Ben Springer) used to know all the Indian women. They used to do the laundry. The Chinamen (household help) did not like doing the household laundry, so the Indian women used to do it, and were up at the house when it had to be done. One of the women was Louise, a fine woman, and she had children, and sent them to the Protestant school."

(Note: I neglected to ask Mrs. Bower what "Protestant School", but suggest that she meant Protestant Sunday School on Sundays).

"Louise was proud of her children, and looked after them, and did her best for them."

"Well, the Roman Catholic priest met Louise. Louise always called the priests "she" for some reason, perhaps because they wore cassocks. And Louise told mother what was said."

"It seems the Roman Catholic priest did not like Louise sending her children to the Protestant School, and shook his head; told her it was 'bad' business, and gently admonished her. And, as a final argument, added,

(Priest) "She say: 'You know where you'll go to, Louise? You'll go to hell surely.'"

"So Louise replied, 'Ah, ah; lots of nice people go to hell nowadays.'"

.....

NOTE: The conclusion must be that the Indian kloodch felt that a Protestant hell was preferable to a Roman Catholic heaven; there can be no other conclusion.

Vol. 3. (J. S. M., 1931)

LAST INDIAN BURIAL In 1931, Mrs. H.A. Benbow of Vancouver
KITSILANO BEACH told me that they then (in 1907) lived in
the 1600 block, 1st Avenue West, and she
witnessed an Indian Burial. She had just arrived from England.
The cortege came out of the bush in front of her house carrying
the body. The Rat Portage Mill closed down for half an
hour. This is supposed to have been the last Indian burial.

J.S.M.

.....

CANNON BALL AND INDIAN LACROSSE

On April 24th, 1952, whilst digging in her garden at Kitsilano, Mrs. T. Saffin, 1938 York Street, unearthed a second cannon ball, moulded iron, two inches diameter, one pound one ounce weight. It was found within about twenty feet of the place where, a month previously, she had dug up a larger cannon ball of moulded iron, three inches diameter, weight over four pounds. Both were heavily encrusted with iron rust due to the wet ground, but we easily cleaned it.

TCK-KWALLA, OR SQUAMISH INDIAN LACROSSE.

At the same time, Mrs. Saffin found in her garden soil, a smooth drab colored oval stone, four and three quarter inches by four inches, weight three pounds two ounces. Except in color it is very similar to our authentic TCK-KWALLA stone, four inches diameter, weight three pounds six ounces, very smooth and black. The black stone was found some years ago by August Jack Khahtsahlano (Kitsilano) in the same vicinity, i.e., the former Squamish Indian village of False Creek known as Snauq, where he once lived. He presented it to the City Archives, who had it mounted with explanatory inscription in metal beneath.

TCK-KWALLA, or the game of Squamish Indian lacrosse, was played without sticks or nets on open spaces about Squamish villages by teams of six men on each side. The ball was thrown and caught by hand. Goal posts were about six feet apart.

We have no actual knowledge that the drab oval stone found by Mrs. Saffin, being similar in size and weight but not color, is another TCK-KWALLA ball. It may be. And, it may be that the two small iron cannon balls--all three found in the same garden--were used as substitutes for round smooth stones. August Jack Khahtsahlano says it is a Tch-qualla.

A notable fact is that the particular locality in which these relics were found is very close to the former Indian village of Snauq, and is, more or less, between the site of the Indian salmon weir, or dam, near the corner of Cedar St. (Burrard) and Third Avenue; their burial ground was close at hand, and their homes a short distance away on the shore.

J.S. Matthews
City Archivist

City Archives
City Hall,
Vancouver.
1st May 1952.

"Early Vancouver", Vol. 3, p. 241.
 Conversation with George Cary, (see "Early Vancouver", Vol. 2,
 1933, pp. 213 to 222.) He came to Granville in 1884.

INDIAN VILLAGE
IN STANLEY PARK.

December 14, 1933.

First Narrows?"

Major Matthews: "What about that Indian
 village in Stanley Park, the one on the

Mr. Cary: "I don't think it was a permanent place; just a stopping place to fish. You know the Indians don't always stop at the same place as they go to fish. (See old charts.) The same thing at Buccaneer Bay. I was along there once and there were ten or fifteen huts, but there were no Indians living there. I know it was that way; just temporary shelters when they came down to fish for dog fish."

"They had a little potlach over there once; It was never much of a village; just a few shacks right there some place. They have put up some totem poles in Stanley Park, but that's not where the shacks I knew were."

Major Matthews: "Well, there was a big village over there at one time. That's what the Indians say."

Mr. Cary: "May be; not in my time. The path along the shore, up and down the shore of the Narrows, was just wide enough to let one man through at a time. Indians always travel single file anyhow. I'm speaking now of the prairie Indians, not shore Indians. Shore Indians don't travel much through woods. All these Indians here on this coast are canoe Indians. Shoes? What shoes? Oh, they sometimes wore moccasins, not bare feet always. But I must tell you about old Capilano, old Capilano Joe, the chief over there."

CAPILANO JOE.

"I see Capilano Joe (Chief Joe Capilano) one day at the corner of Water Street. Oh, that was a long time ago. He was standing with a blanket around him, that was all he seemed to have on, excepting a necktie and a plug hat and bare feet, and ice and snow on the sidewalk. He was standing there, barefooted, on the sidewalk. As I passed he spoke quietly to me. He put his hand to his cheek, and said in his broken English, 'You're face cold?' The skin on his feet was, I'll bet, half an inch thick."

STANLEY PARK.

(See his narrative "Early Vancouver", Vol. 2, p. 215.)

"I did not go clear around Stanley Park. I cut across about the pipe line road. I guess that was how it was. The Indians would have a trail into Beaver Lake. You can see the beaver dams there yet."

"Early Vancouver", vol. 3, p.241, cont'd.

"Indian trails? Oh, Indians trails always follow the easiest route. There was a trail down east from Sarnia to Niagara. I have seen parts of it. It took the easiest route. It was beaten so hard with Indian feet you could see the steps they had taken, in some places six inches deep, one after another."

COAST INDIANS. "But the Coast Indians don't walk; they canoe. I never saw an Indian trail in this country. The Coast Indians are like the Mexicans who go for a horse to ride across the street."

"Early Vancouver", Vol. 6, p. 71.
 Conversation with Ormond Lee Charlton, pioneer, (13th
 Sept. 1886).

11th February, 1941.

NORTH VANCOUVER CATH- P. 74:

OLYC CHURCH

INDIAN BAND

"I am not just sure of the date, but it was 1887 or 1888, and the place was the Squamish Indian Mission at North Vancouver, and the chief performers were the Indian Band. I am not sure if it was the only band on the inlet at the time; it might have been. Some thousands of Indians were gathered at the Mission from all up and down the coast to meet a large number of Roman Catholic Church dignitaries. The place was a mass of tents and other shelters, pitched in the rough clearing between the stumps. In front of the Indian Church was four small cannons, muzzle loaders."

"A large flotilla of canoes had proceeded to Vancouver, and met the Archbishop and Bishop and lesser clergy at Andy Linton's boathouse, at the foot of Carrall Street, adjoining Water Street."

(See photos C.V. P. In. 10,12,
 C.V. N. In. 2)

.....

Conversation with Mr. Quintin James Trotter, formerly of Kew Beach, West Vancouver. Mr. Trotter is seventy-one.

26th March, 1941.

P. 88:

KEW BEACH

"CHUCKS"

"I'll tell you something about Kew Beach. On the south west, or south side, there is a boulder about fifteen feet in diameter, and it is sitting in a niche about twelve feet wide, wider at the top than at the bottom; it is about thirty five feet deep from the top to the bottom, and this boulder sits in the top of the great crevice.

INDIAN LEGEND

"Well, on the east side of Vancouver Island--this is an Indian legend in connection with this rock or boulder--there was once a great Indian tyee, and to show his power, he took this boulder in his sling, and was going to throw it at Mount Garibaldi, but he hit the wing of a raven, and the boulder dropped short, and landed in this niche of rock. That story was given to me by Andy Paull, secretary Progressive Native Tribes of B.C., one day when he was up at Kew Beach."

Memorandum of conversation with Mrs. Alice Crakanthorp, 1622
Charles Street, Vancouver, March 21st, 1935. Vol. 4, p. 151

CRAKANTHORP Mrs. Alice Erakanthorp, nee Patterson, was the
first white child born (at Stamp's Mill) Alberni,
B. C., 26th February, 1864.

"OLD WILLIAM", Indian Query: Do you recall "Old William"?
"SUPPLEJACK" (Khaytulk) Mrs. Crakanthorp: "Oh, yes; dear old
thing! Alexander's servant; he was
so good; used to work for Mrs. Alexander, and sometimes for
Mother. Sometimes the women would go away; across to Moodyville
or somewhere; then they would leave him in charge; he would get
the potatoes ready; set the table; then when he was done over
there he would go over to our place; Alexander's was next door
to us; there was just a fence between us; and he would fix things
at our place. He was so clean; you could trust him with anything;
to do anything; wash the windows; anything. His wife was Sally.

"Supplejack? I never met him, but often heard of him.
Whether he deserved it or not I do not know, but Supplejack
(son of Chief Khahtsahlanogh, after whom Kitsilano is named, and
father of August Jack Khahtsahlano, a magnificent Indian) was
known as a "bad" Indian. I know a woman -- a great big Irish
woman-- who helped Constable Jonathan Miller to arrest him near
the Hastings Sawmill; he was getting away from Miller. They
never could catch him; I think that was why he was called "Supple
Jack"; he was very clever in slipping away. I know my mother
used to caution me, "Now don't go far away, because Supplejack's
around." I was frightened to death of Indians; when we were at
Alberni, they used to send for the gunboats. But Old William,
he was so good."

Conversation with Mrs. Alice Crakanthorp, 1622 Charles Street, Vancouver. "Early Vancouver", Vol. 4, p.147, p.151, p.159

March 21st, 1935.

CRAKANTHORP.

Mrs. Alice Crakanthorp, nee Patterson, was the first white child born (at Stamp's Mill) Alberni, B.C., 26th February, 1864.

"OLD WILLIAM"
INDIAN.

Major Matthews: "Do you recall 'Old William'?"

Mrs. Crakanthorp: "Oh, yes; dear old thing! Alexander's servant. He was so good; used to work for Mrs. Alexander, and sometimes for mother. Sometimes the women would go away, across to Moodyville or somewhere. Then they would leave him in charge. He would get the potatoes ready, set the table. Then, when he was done over there, he would go over to our place. Alexander's was next door to us; there was just a fence between us, and he would fix things at our place. He was so clean. You could trust him with anything—to do anything. Wash the windows, anything."

....

SIWASH,
THE EPITHET.

Miss Crakanthorp: "What does 'Siwash' mean?"

Major Matthews: "Corruption of the French word for savage".

Miss Crakanthorp: "Mother was telling me that they never called the Indians 'Siwash' unless they were annoyed or disgusted with them over something; unless the whites wanted to say something nasty to the Indians."

Major Matthews: "Oh, that's right; you ought to read what old Jim Franks, (Chilaminat) has to say about that. It was a nasty thing to say to an Indian. No one would do it even now if they knew how it offended our good Indian friends."

Conversation with Mrs. Alice Crakanthorp, Vol. 4, p. 175,
 "Early Vancouver".

April 22, 1937.

INDIAN WIVES ON
BURRARD INLET
PHILANDER SWET

"Oh, yes, a lot of Burrard Inlet white-men had Indian wives. The list you have is correct, and then there was Philander Swet; he had an Indian wife and she was such a good woman. I remember, one of their children died, and mother had to go and lay the child out, and I remember when mother came back she said "What a fine, good woman Mrs. Swet is".

.....

Conversation, over the phone, with Miss Muriel Crakanthorp,
 "Early Vancouver", Vol. 4, p. 185.

May 16, 1938.

INDIAN CUSTOMS
DEER SKIN SAILS

"I was talking to Uncle this morning, mother's brother, who lives with us, and he told me the Indians used deer skins for sails; they were leg-o-mutton shaped. When the wind was favorable on Burrard Inlet, he says, he has often seen them doing it; they would hoist them on their canoes and sail along.

.....

Conversation (over the phone) with Miss Muriel Crakanthorp,
 586 East 59th Avenue. "Early Vancouver", Vol. 4, p. 198.

July 8th, 1939.

HOMULCHESON
CAPILANO VILLAGE
CHIEF LAHWA

"There was a lot of Indian houses there. It was the village, and Chief Lahwa lived there. He was an elderly man, fifty or more--boys don't judge men's ages very well--and the old chief was a great Roman Catholic, at least, he liked the "show" of the Roman Catholic Church. He would not go to any other church; He did not care very much for religion, but he liked the pomp of the robes and the lace and the big choir."

"Well, this day, while they were getting the mules, Chief Lahwa came out of his shack, and he was "roaring" drunk. The only garment he had was his undershirt, but he had a bible in one hand, and exclaimed to the two boys, "The priest told me I can get drunk, and I can do anything I like, as long as I keep this bible", and he was carrying the bible around with him in his hand."

Conversation with Mrs. Ruby M. Bower, 1915 Haro Street, daughter of Benjamin Springer, manager, Moodyville Sawmill, and Mrs. Springer, previously Mrs. Richards, second teacher at the Hastings Sawmill School. "Early Vancouver", Vol. 4, p. 83.

August 26, 1936.

MRS. MARY
CAPILANO.

"Old Mary" thinks she is 104, but I don't think she can be. I think she must be about 88 or 90. She used to wash for us and she was a comparatively young woman then. I was born in 1882. I had not seen her for years. I was over at Capilano at a party and recognised the face. She was not changed much. I talked to her, and she told me she was selling baskets in the "West End" to make some money. She remembered doing our laundry. I don't think she is even 100."

.....

Conversation with Mrs. Alice Crakanthorp. "Early Vancouver", Vol. 4, p. 172.

October 23, 1936.

SNAKES
UTHKYME

"We had a teacher at the school named McMillan, and he whipped the Indian Boys unmercifully. He would go out in the bush and cut a switch and whip them with it. The Indian boys resented this, and showed their resentment by draping an apple tree in his garden with dead snakes. McMillan was very unpopular. When the tree was shaken the dead snakes began to wriggle and drop to the ground. It was horrible. The Indian boys must have spent a whole night--they did it in the night--draping his tree with snakes; there were such a lot of them, all dead, and hung over the branches."

NOTE: This explains, partially, the Indian name for the slough just east of Moodyville Sawmill, which is "Uthkyme", or "serpent pond"; "uth" meaning "snake".

J.S.M.

"Early Vancouver", Vol. 2, p. 47.

Conversation with Jim Franks.

CHIL-LAH-MINST

November 20th, 1932.

(Jim Franks)

"My father was Chil-lah-minst. Come down here, Skwayoos, from Squamish with people get smelts, 'bout this time, fall, lots smelts here Skwayoos. My father have little hut down at corner, foot of Yew Street, by bathhouse, where beach turn. Squamish peoples come down here to get food, go back Squamish for winter".

"I was born at Skwayoos, right here, down by the corner there, foot Yew Street, where the beach turns west, by the bathhouse".

Jim Franks ought to be about 62 or 64, as he says he was working in the Hastings Sawmill the day of the Fire (June 13th 1886), and he was about 16 years old then. He says he remember August Jack Kitsilano, (August's mother Jim's sister), who is his nephew "as a little boy". August Jack is 54 or 56, so that it is likely Chil-lah-minst was born on Kitsilano Beach about, approximately, 1870. He was selling baskets when he called this afternoon, and we had a cup of tea together in the kitchen. He is a fine old Indian gentleman; queer, perhaps, to whiteman's way of doing things, but with a very sound conception of the fundamentals of life.

"Siwash Rock was once an Indian man. I think one man make the world, but some people say three men. They go out sturgeon bank, out Point Grey. They wash themselves, wash themselves, wash themselves, make themselves very clean; keep themselves very clean. They get very powerful. Then the three great men go all around the world making it. Their names were
If they find poor people, they give them stuff so they no more poor; teach them how to do things better; show them how to get food; but if they find people too smart, too clever, they say 'you go to hell, we not trouble about you'. That's how Siwash Rock came to be where he is; he too smart, three great men turn him into rock so people see not much good to be too smart."

Jim said he would like another cup of tea.

"I'm Indian, me Indian, not Siwash. My face to the front, my body behind. I may have black face, but it in the front. When I die, what inside me" (and here he pressed his chest with his right hand) "I think go to my

"Early Vancouver", Vol. 2, p. 47. Jim Franks (cont'd).

son, may be to my grandchild." (What Jim was trying to convey was that he was not two-faced, but honest, sincere, upright). "Priests supposed to protect Indians, but government do what priest say. Priest government." (Priests are the government). "Government lease land, Indian land, but Indian not get lease money. Once I young, strong, work Hastings Sawmill, two and one-half years; work on carriage, good man. Then I work Fader Bros. sawmill" (on False Creek at north end of Granville Street, where Robertson and Hackett sawmill now) "but now I get old, have no money, have to sell basket. When whitemans call me 'Siwash' I say 'Go to Hell'."

"Smamchuze", he said in referring to a little bay at the foot of Howe Street on False Creek--see old maps--"I think once be a little island one time. Indian put dead man there. Little island of sand, water come all round. May be two or three crab apple trees on top where water never come; always dry. Indians put dead man there so wolf not get him. Indians always put deadmans on island so wolf not get him".

.....

(August Kitsilano says: "Smamchuze a little graveyard on an island with perhaps a bit of grass on top dry part. Tide wash grass, graves and island away.)

"Early Vancouver", Vol. 2, p. 48.

Conversation with Chil-lah-minst (Jim Franks).

CHIL-LAH-MINST
(Jim Franks)

December 10th, 1932.

"My grandfather Chillahminst too. My father, Chil-lah-minst make canoe all his life, he make canoe several places. One place Skwayoos, down foot Yew Street on beach. Make canoe all his life, just canoe, his trade, when I get old I be Chil-lah-minst, I do work, take my father's name, just same you do. One time long ago, logger take out fir tree only. Logger not much use cedar--leave cedar--but logging road make easy for Indian to get cedar tree out for canoe to Skwayoos. My father all time chisel, chisel, chisel, big round stone in hand for hammer, make canoe, then burn him out pitch."

"First I was Jim, then when I get married priest give me name Franks."

"Chief Chip-kaay-am of Snaug very good, very good man; very kind, very good. That's why him family make him chief" (see Rev. C.M. Tate's pleasant recollections of "old Chief George", Chip-kaay-am).

I asked Chillahminst about the Indians Swillamcan, Kanachuck, and Mrs. Salpcan, who sold their 'Improvements' at Greer's Beach to Sam Greer. (See 'The Fight for Kitsilano Beach'.)

"Will-ahm-can was Chief Jimmy Jimmy's father. Kanachuck, not sure, but I think brother to Chief Chip-kaay-am of Snaug. May be Mrs. Salpcan was his wife, don't know. We leave Skwayoos, go Hastings Mill to work, Peoples at Snaug sell 'improvements' to Greer."

JERICO CHARLIE
AYATAK

"Jericho Charlie my uncle; Frank Charlie (Ayatak), of Musqueam, my cousin.

Jericho Charlie die long time ago; fell off C.P.R. bridge 'cross False Creek. He live Jericho, just by slough, on bar in front of slough; Jerry Roger's camp there. May be Jericho Charlie have place Skwayoos, don't know" (August Kitsilano says 'Yes, he did'). "Frank Charlie live Musqueam now; old man. Frank Charlie is same as Capilano--his name Capilano too. Indian come down Squamish, marry Musqueam woman. By and bye Musqueam give Squamish man place to live; down by Mahly, by beach. Musqueam up by slough, Mahly down by sea, way down. Old Man Capilano live Mahly too."

"Old Man Capilano I just remember him,

"Early Vancouver", Vol. 2, p. 48. Chil-lah-minst (Jim Franks) cont'd.

very old man when I see him. I was about 20 or 21 when Vancouver burn; must be about 67 or 70 now. Old Man Capilano died long ago, don't know when. Lah-wa come next, but he drink too much booze; fall out of canoe in First Narrows. Priests say too much booze must stop; Joe good Catholic, priest say Joe to be chief, to get Indian to come to church. Joe some relation Chief Lah-wa."

"I had fourteen children; all die. Some live two, three months, then die; cough up blood; my wife sick."

.....

Assuming that Chillahminst (Jim Franks) was born in his father's hut on Kitsilano Beach about 1870, or earlier as he claims to be older than 62, then this bears out Mrs. J.Z. Hall's statement, nee Greer, that there had been several houses located on the site of her father's pioneer cottage prior to the one burned down by the Canadian Pacific Railway officials. Sam Greer bought the Indian "improvements" (see "Fight for Kitsilano Beach") some time on or before November, 1884. Robert Preston, of New Westminster, was interested in the pre-emption of the property in October, 1871, and Samuel Preston pre-empted it in April, 1873. As recently as early years of 20th century, even as late as 1918, smelts could be raked ashore at Kitsilano Beach. (See "Early Vancouver", Matthews, Vol.).

J. S. Matthews.

"Early Vancouver", Vol. 2, p. 128.

Chillahminst (Jim Franks), North Vancouver. Jim Franks was born at Skwayoos, afterwards Greer's Beach, still later Kitsilano Beach.

Mar. 2nd, 1933.

EARLY TRAILS

"No trail to Jericho from Skwayoos, go beach, no trail. Trail to Gastown from about Granville Street, from about Snauq, go all along through tree to about Westminster Avenue; just little trail, about wide enough one man. Don't know just about where go; all 'long Fairview to Westminster Avenue from 'bout Granville Street."

"Oh, I remember, my father make canoe up on hill above Kitsilano Beach. Loggers just take fir, leave cedar. My father, Chillahminst make canoe up on hill; have Hudson's Bay file for chisel, stone for hammer. I go up see him; go up log road, meet oxen come down. I little boy, run away, very frightened at oxen come down trail. My father bring canoe down beach, take him out Point Grey, hook sturgeon--oh, big, twelve feet, 'bout four inches thick, very heavy. Tow sturgeon to beach, turn canoe over, take stakes (cross pieces) out. Slide sturgeon into canoe, turn canoe over again when sturgeon in canoe."

"My father tell me he see first whitemans ship up Squamish."

"Two log road up hill from Skwayoos; one go one way, one go other way. Little swamp up on top hill; logging road go round swamp."

.....

Memorandum of Conversation with William A. Grafton, City Hall official in employ of Vancouver City for 17 years. March 24, 1934.

Query: Mr. Tomlinson, who helped to dig white shells from the Indian midden in Stanley Park near Lumberman's Arch, afterwards hauled and laid those shells as the first surface to the first park driveway. Can you tell us anything about that?

Mr. Grafton: "I remember them doing that. It's a pity they destroyed so much of the Indian features out in the park. Supplejack had a nice place out at the end of the pipe line road, board house with windows and curtains on them, not built of Indian split cedar slabs, but of sawn boards; nice place. (See "Early Vancouver", Vol. 2, Khaatsahlano.) Then there was the Indian graveyard. You know Harris' house out there; the water pipe line caretaker on the Marrows shore just inside Prospect Point; the graveyard was there. Supplejack's grave was there; not in the ground, but above ground. When I first saw that Indian graveyard, there were quite a lot of graves; not graves as we know them, but graves above ground. The canoes with bodies in them were still there; the canoes were supported about level with your face; the dead were inside the canoes. Then there were a lot of boxes; boxes with bones in them lying around on the ground; Indian boxes; that was the way they buried them. When they made the road around Stanley Park, they took them all away to Squamish. You know those little islands off Point Atkinson? (See Andrew Paul.) Well, there were Indian graves on top of them, too; guess they are there yet; just underneath slabs of cedar to hold them down. I have often lifted the cedar slabs on top of those Seal Rocks, just around Point Atkinson, and looked at the Indian remains lying beneath.

"About the potlatch houses at Whoi-Whoi. It was a very interesting sight coming through the First Narrows at night time, when the tide was out. There, on the beach, were all the Indians with their pitch sticks alight, and digging clams; the Indians used to go there. They used to look very pretty coming in. Being dark, you couldn't see the Indians, but you could see their pitch stick lights, and you could see their figures digging away. They could only get the best of the clams in winter, when the long run out of the tide took the water away out and they got their clams out in the deep part of the beach right where the Lumberman's Arch is."

Query: How is it that you saw so many Indians at night, when you told me the other day that there were only a few Indians at Whoi-Whoi?

Mr. Grafton: "When they came in from the outside (English Bay), they would all go there. I have seen over a dozen canoes on the beach there; all sizes; a big canoe would hold twelve or more persons; (probably 18 to 20 would be

more correct.) the little canoes they towed behind the big ones; all were made of cedar. The little canoes were light enough to carry. They were all lying about on the beach in front of their great big houses, regular barns made out of split cedar; they called them potlatch houses."

Query: Ever see the graveyard, just behind Whoi-Whoi?
Back of Lumberman's arch?

Mr. Grafton: "No. The only graves I ever saw were down on the beach, just east of the lighthouse as you come through the First Narrows; end of the pipe line road, where the Harris' lived. There was a little clearing there. (It was here that the formal ceremony of the dedication of Stanley Park took place.) Supplejack's grave there was a cabin about 10 feet long, 8 feet wide, and about 3 feet off the ground, on posts. The walls were about three feet high; it had a low peak roof, and windows all around, and red blinds on the little glass window. The Indians put him in that. Supplejack was supposed to have been a 'bad actor', supposed to have shot a lot of men coming through the Narrows. The roof of the little cabin was of lumber; I could not say whether of shingles or not. It was a pretty concern, sides same as roof. Could not say if the lumber was hand-made or sawn; they could have cut it out of the woods themselves; they knew well enough how to do it, but I don't know whether they did or not. You could not see inside on account of the red curtains on the little glass windows, and there did not appear to be a door, as it was closed all around. I don't know how they put Supplejack in there. There were about three windows on each side, and one in each end as far as I recall; it's a long time ago."

Query: What about the red blankets which his son, August Jack Khaatsahlano, speaks about? (See 'Early Vancouver', Vol. 2.)

Mr. Grafton: "I saw no red blankets; all I saw was the cabin and the red blinds on the glass windows. I suppose the red blankets would be inside for the body to rest upon and be covered with, but don't actually know."

(The above was read to and assented to as accurate by A. J. Khaatsahlano, May 31, 1934. Also see 'Early Vancouver', Vol. 2, page 135 and 149.)

Mr. Grafton: "You can have this stone hammer. It was dug up by myself in the summer of 1919 about 150 feet west of the south-west corner of Cambie Street and 63rd Avenue; about three-quarters of a mile from the North Arm of the Fraser River, and at a point which at one time must have been covered with dense forest in all directions. It was under the roots of a big stump of a cedar tree. I went to live there in November, 1918, and dug it out from among the roots the following summer, and also three or four arrow heads, one

of which you can have; the rest I gave away. All these relics were down in the ground about eighteen inches, and beside a root as thick as a man's body. The land in the neighborhood is partly soft, low swamp. There is a big creek runs down nearby, but where this hammer was dug up it was gravelly, but there was water more or less all over that neighborhood. It may be that a rush of water covered the hammer and arrowheads with earth; I don't know, but it was down deep, at least eighteen inches."

(Note: This stone hammer is in the City Archives with an engraved brass band around it.)

Mr. Grafton: "You've heard the stories of the Indians sending their women and children into the woods when they were attacked by the northern Indians. (Note: Rev. C. M. Tate -- see 'Early Vancouver', Vol. 2, -- states that when travelling through the forest trails near Nanaimo, he once enquired the meaning of small collections of clam shells lying here and there. His Indian companion told him it was where women and children, sent into the woods for safety, when Indian marauders appeared, had been eating food brought to them from the shore by their men folk.) Chief George of Sechelt used to tell me about sending their women inland when the northern Indians came, and it may be that this hammer and the arrowheads were placed beside the old cedar-- you know how Indian women used cedar bark for almost every domestic purpose -- when the Indian women hastened into the woods, probably following the creek for their water supply, also because of the easier route of travel, and then made their temporary abode around the folds of the cedar roots where they afterwards either forgot to remove them, or some misadventure, discovery and capture, resulted in the hammer being left behind. The ground on which it was found was a dry spot suitable for a temporary encampment, close to a creek for water and a swamp for native vegetables. The relics were sufficiently deep in the earth as to lead one to suppose they had been there for a very long time, perhaps centuries."

Conversation with William A. Grafton, City Hall Official in employ of Vancouver City for 17 years. "Early Vancouver", Vol. 3, p. 362.

March 24, 1934.

WILD ANIMALS:
DEER, GROUSE,
WOLVES.

"The deer on Bowen Island were very thick. You could go out and get one any time. And so were the grouse. We used to shoot for the market. I had the reputation of getting the biggest deer ever shot in the Province. That was in the fall of 1891. It weighed 195 pounds, but it wasn't the biggest one I ever shot. The biggest was 225 pounds. At one time there were a lot of wolves on Bowen Island. They killed Beach's dog, and they killed Bill Eaton's dog, and you could always see the deer swimming in the water after being driven there by the wolves. Wolves won't follow deer into the water. We never hunted deer in boots; always in mocassins; Chief George of Sechelt taught us how to make mocassins. I have sneaked up as close as twenty-five feet to a deer."

.....

Conversation with John Innes, celebrated Canadian painter of historical scenes. "Early Vancouver", Vol. 3, p. 377.

April, 1933.

BELLA COOLA.
INDIAN HOUSES.

"The diagrammatic drawing of an Indian Community Dwelling at Bella Coola is made from rough sketches made in my note book when, in company with Mr. Harland I. Smith, of the Victoria Museum, Ottawa, in September 14-15, 1924, I visited there. The totem poles in the drawing were added to the drawing for decorative effect; they did not exist in reality."

"We had some difficulty in getting into the old building, as some one had fitted a modern door to its only entrance, and the door was padlocked, and the key in the possession of an old witch doctor. Goodness knows how old he was. He was very old, very grumpy, hates white men, and claims to have killed six white men by his magic. He finally opened it." "Stikine Joe" was his name.

"The building was old and decayed, quite empty, could not be lived in, nor was there sign that it had been occupied for years; very gloomy and dark inside. We could hardly see all of it but it was all there. All the floors were in place and many of the relatives' 'cubicles.'"

"The aged Indian lit a fire, just an act of hospitality, I suppose, and the smoke went out of the roof openings. Then he explained to us how each portion of the building was occupied and used; the chief at the far end, then his relatives, and the servants and slaves, in that order, towards the entrance."

(cont'd.) Conversation with John Innes, celebrated Canadian painter of historical scenes. "Early Vancouver", Vol. 3, p.378.

"I was able to make a few notes of the construction, but with difficulty, as it was so dark inside. The ROOF was of thick cedar boards, hand split shakes, with a sort of dormer over the central part, with openings to let the smoke out. The POSTS, also cedar, were trimmed and adzed around, not very sound, and I suppose may have been replaced as the earlier ones decayed, although cedar is very lasting. There was no ornamentation on them, nor anywhere else in the building. The WALLS of horizontally laid cedar boards, split and adzed, unpainted, and without nails. They were tied with roots to the upright posts. The wall boards had bored in them small holes through which the roots passed. There were no chinks. The wall boards fitted very close. I don't know how they built it, but the boards were a beautiful fit. Perhaps the walls were double. I could not see in the darkness, and there was no time to bore through them as the old Indian was anxious to get rid of us. The DANCING FLOOR was split and tooled-adzed-timber, and in the centre was an oblong of earth floor in the centre of which was a concave hole, say, nine inches deep, in the middle, where the fire was burning."

"The cubicles were about six feet deep, five feet wide, open at one end, and roofed over at about five feet high, and goods stored, so we were told, on the roof. Not much imagination is needed to conceive the weird spectacle an Indian dance around that fire must have been; the flames, the masks, the shadows, the reflection on the masks. It must have been a weird performance." (The drawing is in Provincial Archives; photo copy in City Archives.)

.....

Memo of conversation with Mr. and Mrs. Frank Harris, (of the Stanley Park pipe line road cottage on First Narrows), on C. P. R. "Princess Joan" en route to Newcastle Island, for the Vancouver Pioneers' Ass'n. picnic. (217 pioneers present.) June 16th, 1937. Vol. 4, p. 310

HOY-TUIK
"SUPPLEJACK" (Indian)
KHAHTSAHLANO

Mr. Harris said: "Supplejack" was buried close to our cottage; in a little deadhouse just where the summer house stands; the little

open shelter by the horse trough, just where Lord Stanley dedicated the park."

BICYCLES (women)

Mrs. Harris: "Col. Tracey (City Engineer) put up that little summerhouse; he

put a lot of wooden racks in it for bicycles; at the time of the bicycle craze; people were cycling around the park; more and more of them, so Col. Tracey had the rack built for them to stand their "bikes" in. I remember well when the first two women rode a bicycle; it was not considered very respectable; just a little bold, but people got used to it, and after a time there were more women riding, until it got to be quite "the thing", but, at first, it was not considered either graceful or proper."

Mr. Harris: "Supplejack's little wooden house was raised off the ground on posts, and had a little window in the end; you could peep in, and see the dugout (canoe) in which he was lying; it was just a little "dugout", but big enough for Supplejack's body which was in it. (See conversations with A. J. Khahtsahlano, "Early Vancouver", Vol. 2 and 3, for details of Supplejack's grave.)

INDIAN GRAVES
STANLEY PARK

"The Indian graves well all along there, by our cottage, and when they put the road around Stanley Park, they removed the bodies,

and re-buried them in the Indian cemetery on the North Shore. (Note: Think Mr. Harris is wrong; think it was to Squamish they took them, but perhaps not all.)

INDIAN GARDEN
STANLEY PARK
CHIEF KHAHTSA-LAH-NOGH

"The Indians had quite a little place there by our home at the end of the pipe-line road; the old fence was around it for years afterwards."

(See conversations as above with A. J. Khahtsahlano.)

SIWASH ROCK
SKAALSH
SUNZ

"The little rock Sunz (one of the Siwash Rock's two wives -- see photo No. P. St. 91) ought to be protected from destruction; it is a most interesting little thing; the little tree is still

growing on it, but if it is not protected now it may not last long."

Conversation with A.P. Horne of 4025 Granville Street and of the firm of Horne, Taylor & Company Ltd., Real Estate and Financial Agents, with reference to the Seymour Creek Milk Ranch. "Early Vancouver", Vol. 4, p. 336, 337.

A. P. HORNE
PHIBBS & THOMPSON
SEYMOUR CREEK

"I came here in November 1889, and about the only person I knew was F.J. Thompson (whom I knew in the North West Territories), who, with J.C.P. Phibbs, owned and operated the Seymour Creek Milk Ranch. This property was situated at the mouth and on the East side of the Creek.

CHIEF GEORGE
SEYMOUR CREEK,
INDIAN RESERVE
POTLATCH

On the Westerly side of the creek (and opposite to the Milk Ranch) was the Seymour Creek Indian Reserve--of which George was Chief.

One day during the winter, Chief George came to see us (which he always did in his canoe) to say that he was going to hold a big potlatch--it being his turn, and that many Indians from the Reserves up North were coming to it. For many days canoe loads of Indians were arriving, their canoes being pulled up on the opposite shore.

This potlatch was held in a large one-storey long-shaped frame building, roofed with cedar shakes. In it there were six big fires (three on each side, about an equal distance apart and each large enough to take a cordwood stick.) There were no chimneys, just openings in the roof, one above each fire, through which the smoke went out. Along both sides of the building there were wood benches where all the Indians sat and probably slept and the centre of the floor was of earth.

One afternoon Chief George came over and invited us to go to the Potlatch that night and told us at which end of the building we were to enter. When we went in Chief George beckoned to us to sit behind him, which we did. He was dressed up for the occasion--from what I remember he wore a black sweater, feathers round his head and red paint on his face. At our end of the building it was packed with blankets, clothing, etc. etc. as the giver of the potlatch had to give away everything he had.

INDIAN DANCES
INDIAN CUSTOMS

The building was crowded with Indians, we (four of us Phibbs, Thompson, Roaf and myself) being the only white men there. The ceremony (which was going on when we entered the building) consisted of the Indians striking with a stick a long wooden plank which they held on their knees--boom-boom (slow), boom-boom--boom-boom (faster), and so on, like beating a tom-tom. An Indian girl would get up, shawl over her shoulders and dance round and round, and when she seemed to have danced long enough and was tired, an Indian took out of a potato sack a handful of (what I was informed afterwards) feathers from the breast of the duck and scattered them all over her, and so the potlatch kept on.

(cont'd) "Early Vancouver", Vol. 4, p.337.

After a while Chief George asked if any of us were going to Vancouver the next day and, if so, would we get him a bottle of gin. When we told him that we would not do so he told us to leave the potlatch, which we did. This potlatch was kept up for about a week, every night-- they must have slept in the daytime.

Chief George on one occasion came to see us--said he was sick and could not eat, but after a while he consented to have breakfast and ate about a dozen poached eggs, and on another occasion when his wife (Milley) came to see us she had her shawl over her head and held her right hand to it and said she was not well, but when she removed the shawl and hand, the right side of her face was black and blue, and she told us that George had hit her there with the canoe paddle. See photo C.V.P.Out.92, N.92.

E.& O.E.

A.P. Horne.

9th July, 1935.

.....

Conversation with Ronald Kenwyn, Editor "Vancouver Province", and ardent yachtsman and marine authority. "Early Vancouver", Vol. 4, p. 404.

July 27th, 1935.

HAXTEN

J.S.M. "Old Haxten, the Indian woman, now over 100, at North Vancouver, says she used to go through from Coal Harbor to Second Beach in a canoe, and Herbert Neil, Squamish Indian, in his conversation, June 26th, 1935, says he used to go shooting ducks in False Creek, and crossed from inlet to creek in his canoe at Campbell Ave. whenever the tide was not too low."

Conversation with Mr. A.P. Horne, 4025 Granville St., a very well known real estate and financial broker in early years of twentieth century, now retired, member of Jericho Country Club, golfer, etc., etc. "Early Vancouver", Vol. 4, pp.338, 339, 340.

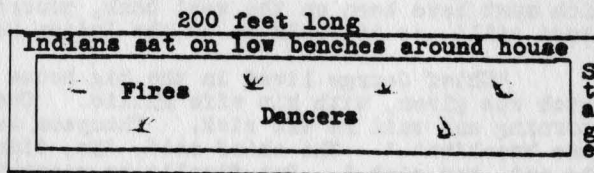
July 9th, 1935.

SEYMOUR CREEK INDIANS
AND SEYMOUR CREEK
INDIAN RESERVE.
POTLATCHES AT SEYMOUR
CREEK.
CHIEF GEORGE.

Mr. Horne: "You see, here is the plan of the locality; the barn was higher up the creek than the house; both on east side, and the Indian Reserve was across the creek. Old Chief George lived over there in a great big house; a tremendous thing."

Major Matthews: "How long?"

Mr. Horne: "A great big thing; perhaps 200 feet long; built of cedar shakes; no roof, at least, not what you would call a roof; I think it must have been built especially for potlatches or something; no, not a whitemans building, Indian. Old George came over one day to the ranch and said, 'Hi-yu-potlatch two weeks.' It seems it was Chief George's turn to give a potlatch. So a little later he came over again and said, 'Potlatch, next week, you come.' So he said he would let us know when to come. So one afternoon we were told to come over, and we went over, and were shown the proper entrance to take. A great big long building like this:



Stage for chief, notables, guests. Gift blankets, etc., piled up.

and a big crowd of Indians inside. There were about six big fires in the middle at distances from each other; spaced irregularly at distances from each other around the building, and all around the building walls was a sort of form or bench--wide bench--(sleeping bench), on which the Indians were sitting; the fires were on the earthen floor in the middle. At one end was old Chief George all decked up in ceremonious dress; a sort of leather thing with feathers around his head, and red paint all over his face; looking mighty important and pompous. At the end of the building through which we entered was the place where he sat; that end was packed with goods; blankets and things; in those days, they (the giver of the potlatch) had to give away everything; the ceremony

(cont'd) "Early Vancouver, Vol. 4, p. 339; p.340.

was going on when we entered; all around the bench around the building was crowded with Indians, sitting watching; and every now and then someone would pick up a sort of plank, and beat on it, boom, boom, (slow) boom, boom, boom, boom, (quicker) sort of beating a tom-tom, and an Indian girl would get up, shawl over her shoulders, and dance around and around. Then someone would approach her and take a pinch (handful) of feathers—I think they must have got them from the under feathers of ducks--white feathers, and sprinkle a handful of feathers over her; hold the handful over her head and drop them so that they scattered all over her. They would give her a lift up, and put her aside and another girl would come out and dance."

"After a time old Chief George came over to us and said, "You go down town, tomorrow, to Vancouver?"

Answer: "Yes".

Chief G.: "You get me bottle of gin?"

Answer: "No".

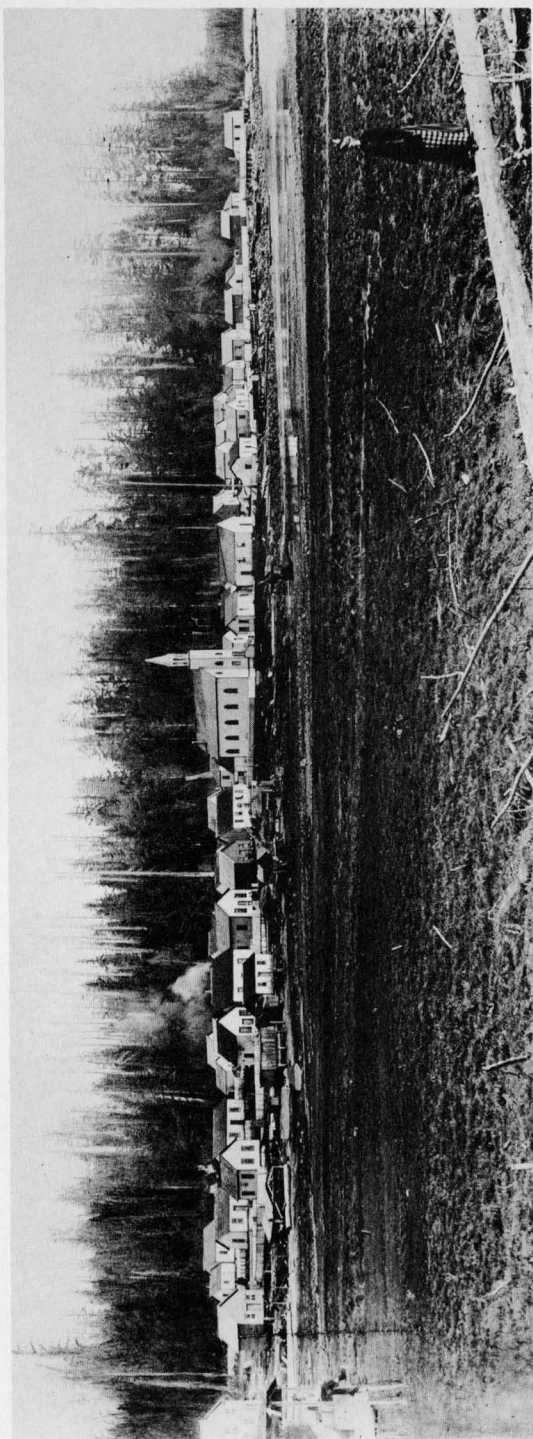
Chief G.: "You go." And we went.

"That was in the winter of 1889; the potlatch went on for a week. There were a lot of Indians there, and, of course, canoes in numbers."

NOTE: A photo of Seymour creek by Devine and numbered C.V.P.Out.-92, shows these canoes lined along the east bank--about 40 of them; but it does not show the canoes which must have been on the west bank, probably more numerous still, as it would be on the Indian Reserve.

"Chief George lived in the big house where the potlatch was given, with his wife Millie. George came over one morning and said he was sick. Thompson said, 'better have some breakfast.' The chief said, 'No, didn't want anything to eat, too sick.' But finally he consented to eat, and (laughing) ate about a dozen poached eggs. I think both George and Millie died of drink. Both their bodies were found in the creek. (See Haatsalano, Vol. 3), All Indians have big feet it seems to me."

"THE MISSION", NORTH VANCOUVER, 1886. SQUAMISH NAME "USTLAWN"



Mouth of Mission Creek. It is supposed that European association of north shore Squamish started 1859-1860 with Father Foubert, and that he celebrated the first mass in March 1864, but August Jack says it was at Homulchesun, the settlement now called Capilano Creek, and was at a private church built by Capilano Joe, himself, for his people at Capilano. The church here shown with one steeple, Roman Catholic, was built by all Indians in 1884. See "Port Moody Gazette", page 124. It is said that until the sawmills came the Squamish did not live permanently at Ustlawn, but established there in order to be near their work at the sawmills. In 1875 an impromptu festivity caused the shutdown for one day of the Moodyville Sawmill, probably the first instance of absenteeism. Williams Directory prints, "The Indian Mission church at Burrard Inlet is about completed, June 5th, 1884, cost \$3,000". About this time, the celebration of an important religious festival was attended by hundreds of Indians. They camped in tents and many scores of their canoes were drawn up on the beach. "The Mission" Indians had the first brass band on Burrard Inlet. They had four small muzzle loading cannons, and flew the Union Jack on their tall flag pole. From here, on June 13th, 1886, they watched the first Vancouver burn. St. Paul's Church at No. 1 Mission Indian Reserve was remodelled in 1910 and a second steeple added. At the time this photograph was taken the only occupation by a white man between the village and the Moodyville Sawmill was Tom Turner's cedar shake shack and ranch. The reasons the Squamish selected this location were abundant fresh water, sheltered bay, soft beach for canoes, and sloping well drained land.

KITSILANO BEACH, 1861



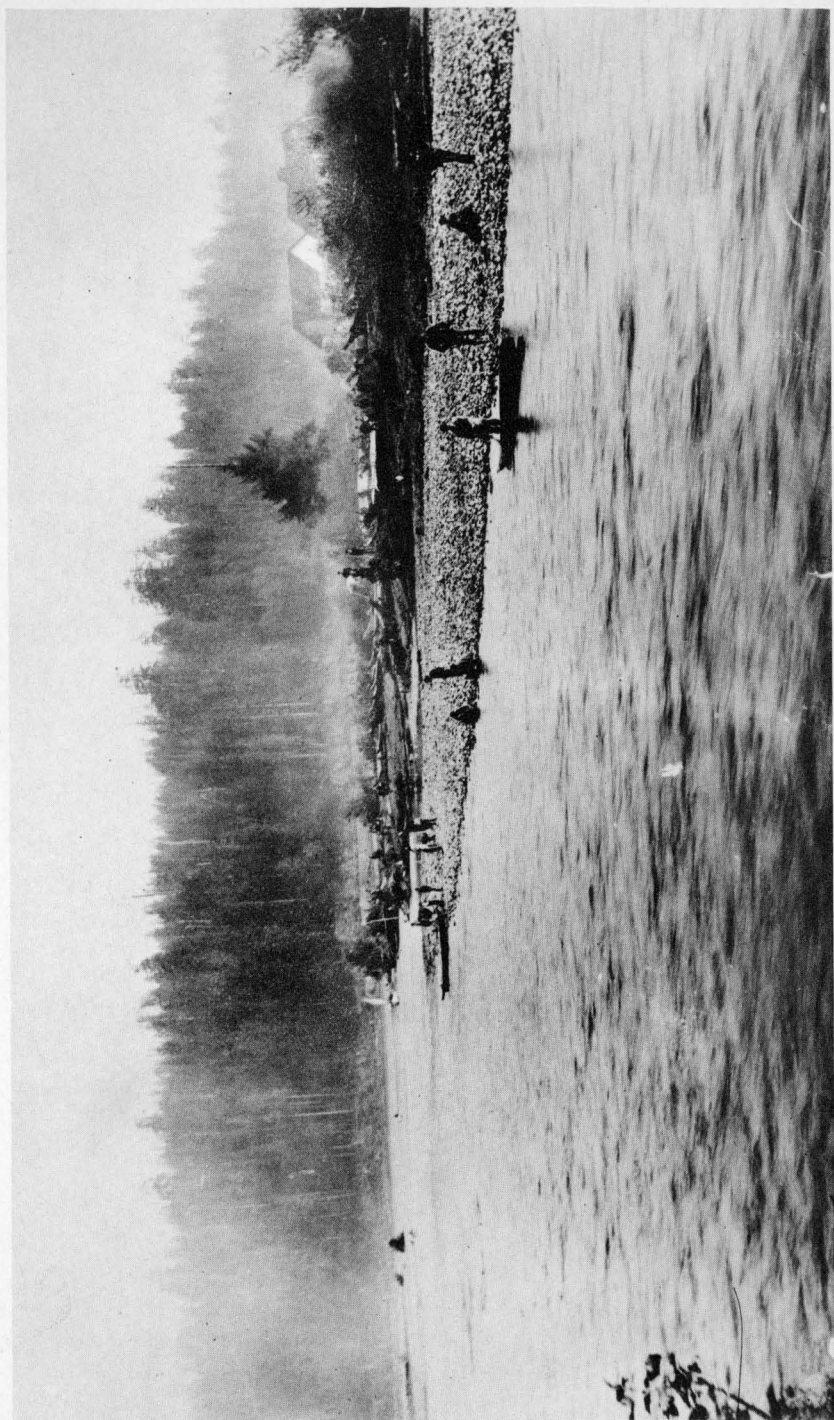
Copy of a water colour painting by Lieut. Willies, R.N., H.M.S. "Ganges," in Public Archives of Canada, Ottawa. See detailed report by Major J. S. Matthews, Vancouver, to Dominion Archivist, Ottawa, 4th & 31st May, 1935. Sailors in boats are joining with the Indians in canoes to draw fishnets to the shore. C.V. Bo.N.14.P.42.

CITY ARCHIVES/JSM.

The earliest known portrayal of the site of City of Vancouver, and of western mainland shore of Canada, 1861. Its geographical identification in 1935 by Major Matthews, pioneer of Vancouver, has been termed "an important historical discovery." Lieut. Willis sat, facing north, to the west of the creek mouth exactly at the foot of Yew St. One Squamish Indian is seated; the other, with paddle, hair shoulder length, and clad in deerskin garments, watches British man-o-war-men in ship's boats, with oars, helping Squamish in canoes, with paddles, or on the beach of Skwa-yoos, drag the ship's fishing nets inshore. One end of the net is held to the land; the other end is encircled around to enmesh the myriads of smelts, while Indian women squat before their lodges awaiting the catch, to be dried for winter food. The distant canoe lies in the mouth of the slough at foot of Whyte Ave. produced. On the distant point are immense boulders broken up later for building stone. The entrance to False Creek comes next, then the forest of our "West End," and remote Mount Crown in the distance.

J. S. Matthews, City Archivist, pioneer of this now famous Canadian park at Kitsilano Beach, Vancouver, British Columbia. C.V. Be. N.14 P.42.

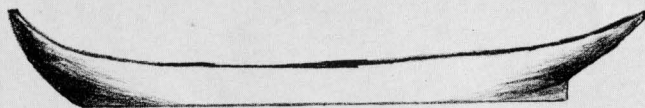
SEYMOUR CREEK, INDIAN RESERVE



INDIAN CANOES & HAND ADZE

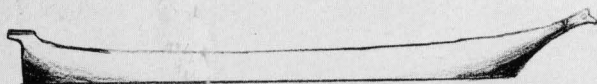
Drawn, 1946, for City Archives, by John Warren Bell, pioneer, Burrard Inlet, 1871.

No. 1.



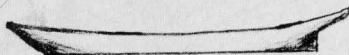
Hydah (original spelling) or Haida canoe. High bow and stern, very seaworthy.

No. 2



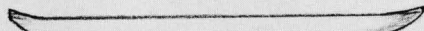
Chinook canoe, used in sheltered waters of southern British Columbia coast. Figurehead resembles head of animal. A large one, 45 feet long, 5 feet beam, or even more.

No. 3



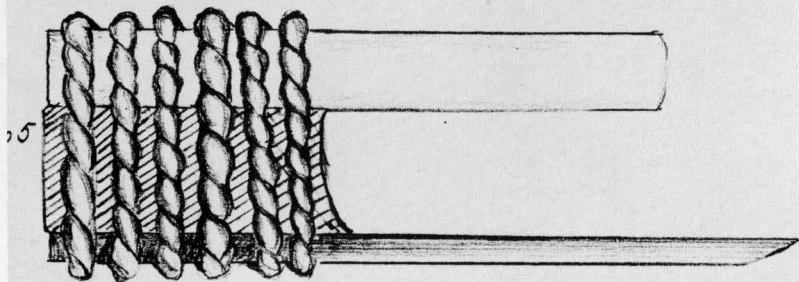
Smaller model, used about rancheries, fishing etc.

No. 4

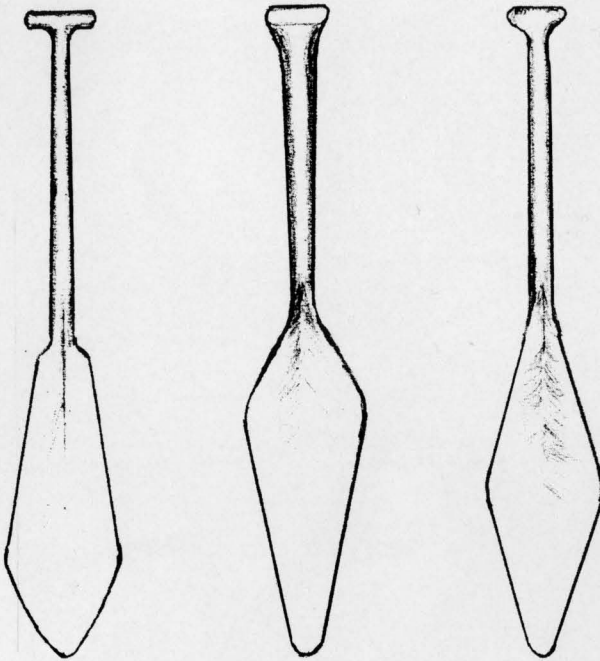


"Dugout" canoe. Flat, shallow, shapeless. Used on rivers.

One hand adze. Steel blade, 4 in. x 1 1/2 in. lashed to wood handle with twisted cedar bark rope.

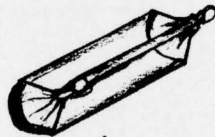


INDIAN CANOE PADDLES



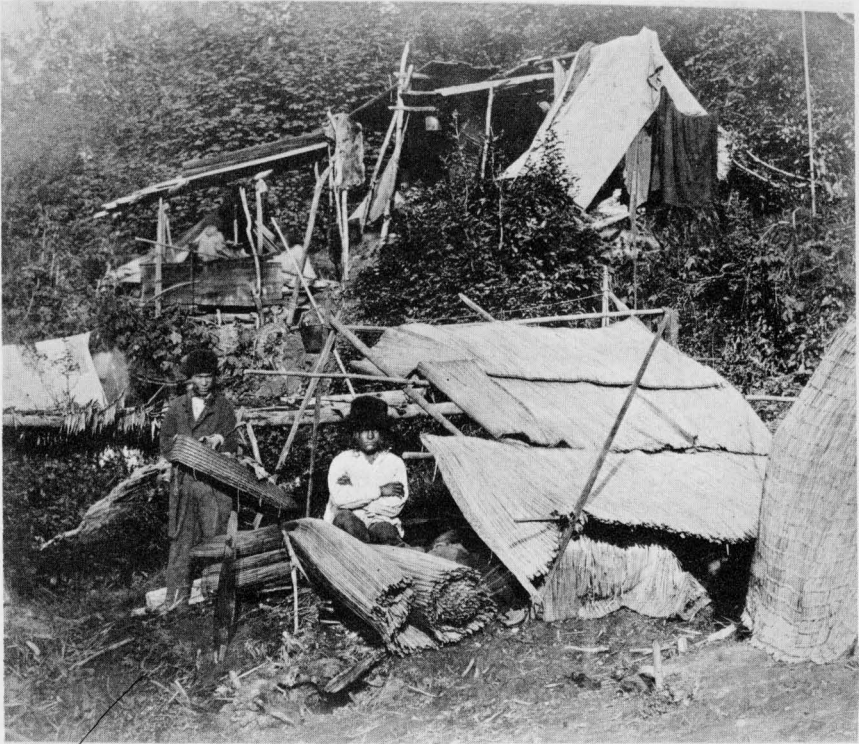
Drawn, 1946 for City Archives, by John Warren Bell, painter, 1871.

Indian canoe paddles.



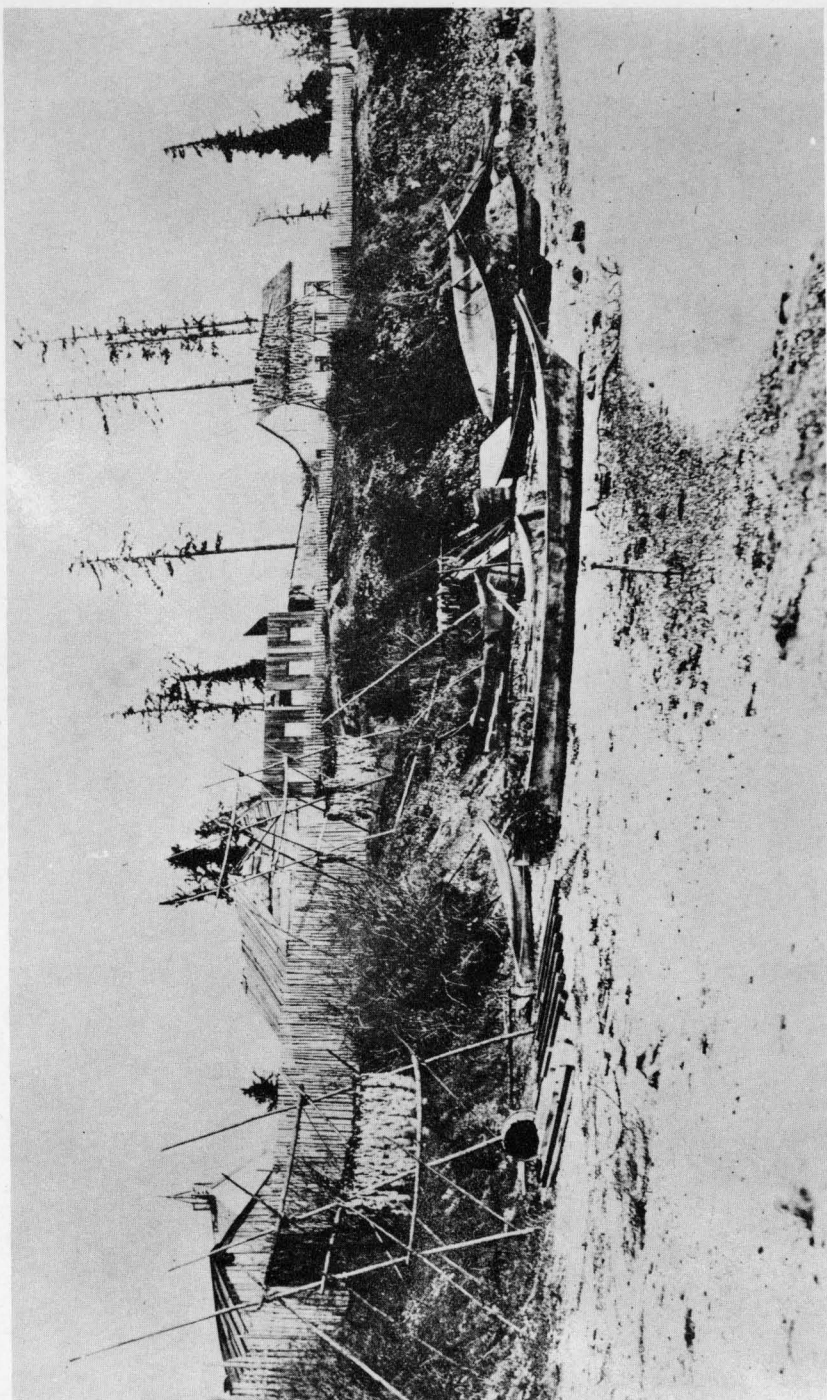
Cedar bark biber

INDIAN KLIS-KWIS, 1867



Summer shelter for aborigines. Made of strips of cedar bark, woven into mats, easily carried from one fishing camp to another. Erected on poles. From the album of Surgeon Lieut. J. C. Eastcott, H.M.S. "Reindeer", 1967-8.

INDIAN VILLAGE, ESQUIMALT, 1866



"Early Vancouver", Vol. 2, p. 46.

Dick Isaacs (Que-yah-chulk), Indian, North Vancouver Reserve.
He is aged 70 or 75.

November 7th, 1932.

FOOD SUPPLY

"Oh, lots food those days; walk right up to bear and deer and shoot, him fall down, no scared. No noise then, he never hear gun. Now him hear gun, get scared, run away; those days very quiet, stand still. Indian just walk right up with bow and arrow, shoot; just like walk up tame cow. Shoot duck just same. Indian very good with bow and arrow."

Chil-lah-minst (Jim Franks) born at
Skwa-yoos, (Kitsilano Beach) about 1870.

"Plenty of mowich (food) here those
days."

.....

"Early Vancouver", Vol. 2, p. 64.

Conversation today with John Innes, the last of the pioneer historical scenic painters, who ornamented the map of Indian place names, published in the "Province" of March 12th, 1933, under the caption "Before the Pale-Face Came", I asked him to tell me about the building he drew to adorn the map.

INDIAN HOUSES

John Innes:

"That building was at Bella Coola. I sketched it years ago. It was the finest Indian community house I ever saw.

It was about sixty feet long, 25 or 30 feet wide, and about 15 feet to the cross timbers inside. At the far end the chief and his family lived, at the near end the slaves. Down the centre was earth where the fires were built. On each side of the earthen centre was a platform on which the dancing took place, and between the platform, which extended on both sides of the building from one end to the other, were the sections, or "cubby holes" where the families lived."

"The roof had a pitch of about ten per cent, very flat. But in the centre of the building--not from end to end, but in the centre only, on the roof--was a portion of the roof which was raised, as you will see in my drawing, to let the smoke out. The smoke opening extends a few feet in the centre of the roof."

Major Matthews: "I thought they (the Indians) built roofs with one slope only, and knew nothing about gables".

"No", answered Mr. Innes, "that building had a gable roof. I think it is there yet, at the "Rascal's Village" which MacKenzie, the explorer speaks of in his narrative."

.....

NOTE: The map in question was illustrated by Mr. Innes without my knowledge, and published as illustrated. The evidence of Rev. C.M. Tate, and Professor Chas. Hill-Tout, (see their remarks and reports) is distinctly that Squamish Indians, at least, built lean-to buildings, and did not build gable roofs. Further, a picture drawn by the artist on Capt. Cook's ships at Nootka in 1778 shows lean-to buildings.

J. S. Matthews.

.....

Conversation with William Mackie.

9th September, 1937.

FAIRVIEW
DOUGLAS PARK
JERRY ROGERS' CAMP
SPARS

Mr. Mackie: (excerpt) "Right up here", continued Mr. Mackie, "what you call Douglas Park on Heather Street just over there, uncle put in a patch of potatoes in the clearing where Jerry Rogers had his logging outfit; where I sowed the cabbage and onions afterwards. He put them in in the spring, before he went to the mines or to the logging camps to work. Uncle was a tip-top hewer. He used to hew the eight panel spars. They were all eight panel spars, hand hewn (octagonal). In the fall, when he came home again he got some sacks and went out into the potato patch to dig potatoes, but there was not a potato to be found. The potato vines were all there growing natural enough, but there was no potatoes under them. The squaws had taken all the potatoes out with their fingers and carefully put the dirt back again. The squaws went out there getting berries and roots; out there with their baskets."

CHIEF GEORGE OF
SNAUQ
SALLY OF SNAUQ

"So when uncle saw Sally, Chief George's squaw, he told her that the squaws cats-swallow his wabatoes, and she said "Haalo; haalo (no, no) cats-swallow (take) mika (not) wabatoes (potatoes); kully-kullys (blue jays) swallow." The squaws had the earth so nicely placed back; but there was nothing there but the tops of the potatoes (stalks) growing."

.....

Conversation with William Mackie, 8698 West Marine Drive, Marpole. "Early Vancouver", Vol. 5, p. 67.

14th June, 1939.

SIWASH ROCK.
WILLIAM MACKIE,
(the uncle).
INDIAN LEGENDS &
CUSTOMS. "BRITISH
SIBERIA"

Mr. Mackie: "I must tell you about the ghosts at Siwash Rock. Uncle told me. His name was William Mackie, too. I've told you about him. Well, uncle was cutting spars over at Moodyville. He cut spars over at Oyster Bay, (now Ladysmith). There was a fellow over there they called

"British Siberia", but I'll tell you about him after. Well, uncle was cutting spars back of Moodyville, and for some reason one day he was passing Siwash Rock in an Indian canoe with an Indian lad--just the two of them, and as they got near to Slalacum Rock, that's Siwash Rock, the Indian lad in alarm, says: "Keep away from that rock".

"Uncle said 'Why', and the Indian lad said, 'Because there's slalacums there'. That is ghosts, or dragons, or something like that."

"So uncle said 'They won't come near whitemans', but the Indian lad lay down in the bottom of the canoe and pulled a blanket over him; got under the blanket."

"So they kept getting closer and closer to the rock and the boy stayed under the blanket, shivering--with fright, I suppose--so uncle shouted at the rock 'Klatawa (go away); no siwash here', to delude the ghosts, no Indian was in the canoe."

"Anyway, two or three days later, uncle was at Moodyville, and saw the Indian boy with another Indian boy, and the Indian boy he had in the canoe pointed with his finger at Uncle and said to the other Indian lad 'Hiyu (big) teeth; hiyu (big) tipsi (hair)', referring to the "terrible beast" at Siwash Rock, at Slalacum Rock, which uncle, (the whiteman) had defied."

.....

Conversation with Mr. Donald Alexander Matheson, of Mayo, Yukon. "Early Vancouver", Vol. 5, p.393.

7th June, 1940.

P. 395:

CARTER HOUSE
THE GREAT FIRE
PENDER STREET

"So I started in to clear the site of the first C.P.R. Roundhouse on Carroll Street. I asked Mr. Hamilton to give me as much time as possible, in which

to do the work.

INDIAN CUSTOMS
PITCH STICKS

"In those days there were Indians going around selling pitch sticks for starting fires with in our stoves. There was

no birch bark around, or anything like that, so I said to an Indian 'where do you get this stuff?' And the Indians said 'Oh, there's lots of it in the stumps; the stumps are filled with it'. So I asked the Indian to come and show me where he got the pitch, and we went and climbed up on a stump--



in the heart of the tree there is pitch, and the Indian told me that it extended right down into the roots. However, I got the idea that the stumps could be burned out.

.....

Conversation with Mrs. Madeline Williams, aged Indian woman, also known as "Gassy Jack's wife", living with her granddaughter, Nita Williams, in a small cottage at the west end of the Indian Reserve, North Vancouver. "Early Vancouver", Vol. 5, p.400.

13th June, 1940.

Entering the Indian Reserve by the long wooden path, on stilts, which rambles over the former shore line, before the front of the Indian village of Ustlawn, I encountered an old Indian man with one arm, and asked if he knew where Madeline lived. He shook his head. Finally I said "Very old lady, with white head, Qwa-hail-yah." He exclaimed, interrogatively, "Gassy Jack's wife"? I replied, "Yes, yes", and he directed me to a small grey shack deep in cherry trees loaded with ripening fruit.

As I approached, an Indian man and Indian woman, both, I should say, in their twenties, were raising a ladder to pick cherries, and on enquiring if I could speak to Madeline, the young woman entered the rear door of a sadly

"Early Vancouver", Vol. 5, p. 400. Mrs. Madeline Williams, (cont'd).

delapidated and untidy shack; hardly a cottage. She returned with an aged Indian woman; steel grey hair, light brown complexion, many wrinkles, and tottering gait. Her garments were old, the color almost completely faded. Her hair was braided in two short tails down her back. I raised my hat, and took a wrinkled hand in mine.

MRS. MADELINE WILLIAMS.

QWA-HAIL-YAH
JOHN DEIGHTON
"GASSY JACK"

Major Matthews: Are you Madeline? Are you Qwa-hail-yah?

Mrs. Williams: (giving my left arm just below the shoulder a gentle slap, and her eyes and countenance gleaming) "Yea--ah".

Major Matthews: "May I come in and

sit down?"

We sat down; four of us. The whole habitation was a litter of household material not one piece of which was of value. A number of rags hung on a line above a rusty stove; beside it a few sticks of wood. Two doors, opening to other "rooms", showed their contents to be nothing more than rubbish, though no doubt each piece was useful and serviceable to them. Outside the sun was shining; a profusion of red cherries mingled with the green of the leaves. The warm summer zephyr waved the branches. It was pleasant enough to the senses, but terribly poor, untidy, pleasant poverty. At an appropriate moment I slipped a fifty cent piece into her wrinkled hand.

It was difficult to converse as Mrs. Williams spoke in Indian, and addressed the others, rather than me, who interpreted it, and both were poor interpreters; but I gathered that the whitemans called her Madeline, but her Indian name was Qwa-hail-yah. She had had a son, Alfonse Williams, and the young woman was Nita, daughter of Alfonse and Mrs. Williams. The young man was Tommy Toman (whom I was afterwards told was married, but his wife had left him and gone to the United States). Yes, Gassy Jack and she had had a baby. It lived about two years, died, and was buried at Paapeek (Brockton Point). She remembered the first brass band on Burrard Inlet; the Indian band. The first bandmaster was Edwards, a half breed. She had always worn her hair braided down her back. She had heard of Indian men having long hair, but, ever since she could remember, Indian men had worn it short. She was about twelve years old when she married Gassy Jack. Gassy Jack's first wife had died. She remembered when no big steamboat came; no whites here; only one house. She talked much in Indian, but the young Indian woman, Nita, her granddaughter, was

"Early Vancouver", Vol. 5, p. 401. Mrs. Madeline Williams, (cont'd).

speechless, and almost motionless. The young Indian man, Tommy, was very slow, and a poor interpreter. No doubt the old lady was telling much of interest, but the young ones were listening themselves instead of passing it on to me. Presently I said I should like to buy some cherries, "two bits" worth, and they both went out to pick them. After they had gone, the old lady began to speak in broken English. I noticed she was almost toothless, and such teeth as did remain were brown of color, and looked like snags rather than teeth.

She chatted: "No steamboat come; no white mans; just one house. Gassy Jack came in big canoe--" and she waved her arm indicating from the direction of Port Moody up the Inlet--"then Gassy Jack go Westminster to run steamboat up to Port Yale, (she said "Port Yale") and my aunt she go over to New Westminster and live there so when he come back to Westminster be there when he stopped his steamboat. Gassy Jack about your size, (five feet eight and half); nice, good man. Then he come Gastown; make great big hotel (and she waved her hand upwards). After a while she sick, my aunt, Gassy Jack's wife, and she die; long time ago. I not stop long Gastown; be about twelve when I was Gassy Jack's wife. Then Gassy Jack die, too, and I come over to here (North Vancouver); then come to my brother and my sister. Very poor now; no money, no clothes; cannot go to sell my baskets. Can make good basket, but cannot go sell them; eyes getting blind."

By this time the two others had returned with the cherries. I tried my glasses on her eyes, but she did not seem to see any better. I asked if they had a photograph of her. They said, "Yes, up at Squamish". I asked if they would like another. They said "Yes". I asked if I may come again. They said "Yes", and after handshakes all round, I departed.

It was a satisfactory visit only in that I had seen and conversed with the second wife of Gassy Jack; an old, worn and faded Indian woman of undoubted intelligence and character; gracious and kind, who, in earlier years, must have been of womanly strength, and, perhaps, prepossessing-- I imagine so. It was an unusual visit, inasmuch as in this year A.D. 1940, it was still possible to listen to the tongue, and touch the person, of a wife of John Deighton, "alias "Gassy Jack", of Gastown, the historic white man to establish himself in Granville, now Vancouver.

"J. S. Matthews."

"Early Vancouver", Vol. 6, p. 196.

FRANK PLANTE; PETER PLANTE; ADA GUINNE; ADA YOUNG
First marriage on Burrard Inlet
18th July 1868.

At the re-dedication ceremonies, Stanley Park, Vancouver, 25th August 1943, Frank Plante drove the hack, two white horses, which conveyed 'Lord Stanley' and 'Mayor David Oppenheimer' to the festivities. This followed several visits by Frank Plante to the City Archives from his home with his sister, Lena, now Mrs. Captain George Mayers, Clarke Road, R.R. No. 2, (Westminster to Port Moody) New Westminster. During one of these visits, at the request of Major Matthews, City Archives, Mr. Plante brought an old photo of himself. This photo has been copied on a negative together with a narrative of certain events; the negative being in the City Archives.

The print was read to Mr. Plante, and approved of by him as correct so far as he knew, and then a print was given him to take away with him. What he did comment upon was that it was the first time he ever knew that 'Guinne' was the actual name of his mother, and not 'Young'. He also said that he knew that his grandmother was Squamish Indian, but added 'that was not my fault; I had nothing to do with it'.

The photograph is of a three quarter length man with dark moustache, watch chain, and coat buttoned with one button, and beside it the narrative reads:

FRANK PLANTE. Eldest child of first marriage on record on Burrard Inlet; that of Peter Plante and Miss Ada Young, or Guinne, at Moody's Mills, later Moodyville, now North Vancouver. 18th July 1868. Peter Plante came from Three Rivers, Que.

"Miss Ada Young, or 'Addie', half French Canadian, half Squamish, daughter of Supplien Guinne, known as 'French John', and 'John Young', of Three Rivers, Que., former Hudson's Bay Company employee of Fort Langley, preempted D.L. 319, North Arm Fraser River, Oct. 30th, 1872, and was the first settler at Marpole. His farm was at south end of Granville street. His name was hard to spell and pronounce; he became known as 'French John' and 'John Young'. His Indian wife was Khah-my, daughter of Chief Khaht-sah-lanoogh (Kitsilano), of Chaythoos, First Narrows, and 'Addie' was their daughter. Khay-tulk, or 'Supplejack' was a brother of Khah-my."

Frank Plante, eldest child of Peter and Ada Plante, was born at Moody's Mills, 13th April 1868.

"Early Vancouver", Vol. 6, p. 197.

"On 29th October 1889, Frank Plante drove the hack which conveyed Lord Stanley, Governor-General, and Mayor Oppenheimer to Chaythoos, an old Indian clearing where, beside 'Supplejack's' mausoleum of wood on posts, His Excellency dedicated Stanley Park to the use and enjoyment of all peoples for all time. Beside him stood his son, Hon. Mr. Stanley. Fifty-four years later, 25th August 1943, Frank Plante again drove a hack conveying David Oppenheimer, grand-nephew, to a re-dedication ceremony sponsored by the Parks Board; the aged Earl of Derby, (Hon. Mr. Stanley) sent his greetings, and City Clerk McGuigan's place was taken by his nephew, W.J. McGuigan. This photo of Frank Plante was taken by Harry Devine, pioneer photographer, on the day of dedication, 29th Oct. 1889, and August, 1943, was presented by Frank Plante to City Archives."

"J.S. Matthews,"
17 Aug. 1943.

.....

NOTE: At the reading to Frank Plante, August Jack Khahtsahlano, son of Khay-tulk, or 'Supplejack' sat listening; i.e. white great grandson, and Indian grandson of Chief Khahtsahlano.

"Early Vancouver", Vol. 6, p. 231.

Conversation with Francois Plante, commonly called "Frank Plante", first child of European parentage born on Burrard Inlet, at 'Moody's Mills', or Moodyville, April 13th, 1868, and his sister Catherine Plante, commonly known as 'Lena Plante', both children of the late Peter Plante and his wife, nee Ada Young, or Ada Guinne, daughter of Supplien Guinne. Frank Plante is a widower, and is the eldest child of the marriage; 'Lena', his sister is Mrs. Capt. George Mayers.

19th June, 1944.

'SUPPLEJACK' OR
CHAY-FOLK

Frank Plante: "Supplejack was our uncle.
He had a herd of cattle in Stanley Park.

He must have had about thirty of them;
all white faced Herefords. I often wondered how he got those
white-faced cattle. He had two bulls, twins. Supplejack
sold one bull team for logging to Gillespie, the logger.

.....

"Early Vancouver", Vol. 2, p.58.

Pookcha, that is, part of Spanish Banks, can be interpreted radically as "floating", perhaps "floating island". It suggests something rising out of the water as though it were floating, as of say, the back of a whale. Pookcha is that particular part of Spanish Banks at the north western extremity which, as soon as the tide starts to ebb, rises out of the water earlier than the remainder of the sandbanks. It is a knoll on the sand flats, and, when first it appears out of the water, has the appearance of floating.

.....

INDIAN VILLAGES
AND LANDMARKS.
Burrard Inlet
and Howe Sound.

It has been asked--merely that the point be not overlooked--"Is it possible that the Indians could have moved their villages after 1791"?

The answer is "No, never". As is also the case with their white brethren, Indians went camping in summer, and sheltered themselves much as Europeans do, in light, frail coverings. Europeans use tents; the Indians used woven mats suspended from poles. When winter came, they retired to their warm, enduring lodges of cedar slabs, where they were cosy and comfortable; had dances and told tales. To us such an existence would seem intolerable, but they had never known anything else, and did not miss anything they knew nothing about--such as tea and sugar.

The known Indian villages in the vicinity of Vancouver have stood in the identical location for centuries upon centuries.

INDIAN SPEAR POINT
AND TOOL SHARPEN-
ING STONE FROM
TSAWWASSEN BEACH

Conversation with Andrew Herbert Mitchell, 1215 West 7th Ave., brother the late Alex Mitchell, Secretary, Vancouver Pioneers Association, who, very kindly, came carrying a small parcel in his hand, which he opened.

16th Sept. 1949.

INDIAN RELICS
FROM TSAWWASSEN
BEACH

Mr. Mitchell: "I dug this flint spear point, (six inches long) and this broken piece of reddish whetstone (shale) out of my garden--two lots, right on the top of the hill, English Bluff Road, east side, I think the number of one of my lots is 24, down at Tsawwassen Beach near Point Roberts. That was about 1946.

"I was planting potatoes. How deep they were originally I don't know because I had had a bulldozer clearing the ground of roots and stumps, but when I got them they were down about twelve inches. So I give them to your City Archives.

NOTE - The two relics have been marked, as to what they are, in Indian ink. J.S.M.

CLAMS
FIRST NARROWS
WHOI-WHOI
CHAYTHOOS

On December ninth, tenth, eleventh, 1946, and again on June twentieth and twenty-first, 1947, unusually low tides occurred in the First Narrows and remind me of tales I have been told, I think perhaps, by some whiteman, but possibly by Khahtsahlano.

Indians lived in large numbers at Whoi-Whoi (Lumbermans Arch); fewer at Chaythoos (Pipe Line Road). They dug clams, caught fish, for instance, octopi, under rocks, especially the huge boulder now gone. Coming at night, through the First Narrows at extreme low tide, just as it turned from ebb to flow, the pleasing spectacle presented itself, in the darkness, of hundreds of tiny lights, stretching in an uncertain line into the distance, glowing in the inky dark shadow of the trees lining the shore of Stanley Park from Prospect Point to Brockton Point; not, perhaps, solidly all the way, but more or less continuous in large or small numbers. The Indians were harvesting clams from the narrow belt of beach exposed to their spades by the extreme low tide. Indians made torches of slivers and fir, with fir gum adhering. "Pitch sticks" they called them, and they did a lot of night illumination. For instance, the little fires on boards across their canoes covered with mud to prevent the boards from catching fire, which noiseless little fires attracted the curiosity of wild fowl, and so brought them close enough to be speared or to have their necks twisted with a forked stick.

The tide, mentioned above, was minus 1.3 feet about midnight on above nights - very, very low, and exposed clam beds which may not have been exposed to digging for more than two years.

Conversation with Rev. G. H. Raley, D.D., of 5561 Olympic Street, Kerrisdale, retired clergyman, after having spent fifty years with the Indians of B. C.; formerly of Coqualeetza Indian School, Sardis, B. C. (also see his splendid collection of Indian objects). "Early Vancouver", Vol.3, p. 15K.

9th May, 1935.

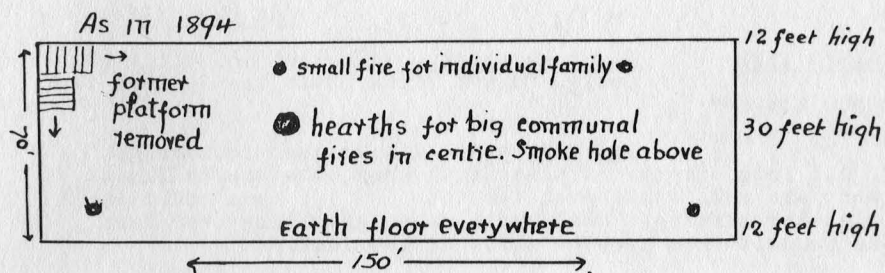
FALSE CREEK INDIAN RESERVE. KITSILANO INDIAN RESERVE. SNAUG. "In 1894, together with the late Rev. C.M. Tate, I visited the former Indian village under the Burrard Street Bridge. We went there together and spent one Sunday afternoon in the long house" (see Tate, p.134, "Early Vancouver", Matthews, and August Jack Khahtsahlano, p.45, Vol. 2). (Also see drawing or map.) "At that time a few families, temporarily resident, were living in the long house; some few remained over the winter, but most did not. The long house was, as Tate says, of slabs, etc., and was one hundred and fifty feet long, I should think, thirty feet high in the centre, and twelve feet on the sides. It had a very low peak roof, very low, hardly perceptible one might almost say." (Evidently an adaption of whitemans building, for Squamish built lean-to's before the whiteman came--J.S.M.) "It had three, I don't think as many as four, smoke holes in the centre of the roof to let the smoke from the large fires, about three of them, which, probably at one time, burned in the centre, for there was a regular earth hearth in the middle, but when we were there that afternoon, several families were living around smaller fires in the corners or on the sides. The whole floor was earth, but at one time it had had a platform all around the walls of the inside; but the boards, split cedar slabs, had evidently been taken away or used for fuel; anyway, they were gone, and as I say, the building used as a temporary shelter for most. That was in 1894. The hearths, three of them, were beneath the smoke holes, but were unused. Little bits of fires were in the corners, etc., a family around each."

"There were several other large buildings, but smaller, nearby." (See Tate and map.) "There are one or two of the same type still at Musqueam."

MUSQUEAM. Major Matthews: "What became of those buildings at Snaug? The only houses I can recall in 1899 were houses built of sawn boards, regular whitemans houses with shingle roof."

Dr. Raley: "They used to take the boards away, but perhaps they were burned in some way."

(See Khahtsahlano, p.45, "Early Vancouver," Vol. 2; also Tate. The last Indians, Old Man Jim, wife and son, departed on the morning of April 11th, 1913. J. S. M.)



Conversation with Harold E. Ridley, "Early Vancouver, Vol.3,
p.95.

2nd May, 1934.

INDIAN'S FEET

without boots?"

Major Matthews: "What do you think of
George Cary's yarns about the Indians feet

Mr. Ridley: "I have seen Indians go
into old Pete Cordiner's blacksmith shop, the sparks flying
around, and walk right over the hot ; you could smell
the leather burning. Salt water and travelling over hard
rocks hardens them up--the soles of the feet."

.....

Conversation with Calvert Simson, ^{third} second storekeeper, (1884 onwards). "Early Vancouver", Vol. 5, p. 255.

HASTINGS SAWMILL

RANCHERIE. "HOWE

SOUND JIM" (INDIAN)

"JERICHO CHARLIE"

(INDIAN).

"AUNT SALLY".

4th Sept. 1936.

Mr. Simson: "Aunt Sally's (of Stanley Park, died April, 1923) husband was Jim "Grouse". He may have been called "Howe Sound Jim" too, but I nicknamed him "Jim Grouse", why I don't know; may have been because he brought us grouse, I forget.

Then we had "Jericho Charlie" who used to take a great big load of feed down to the logging camp at Jericho every alternative week--went in his big canoe through the First Narrows at slack tide--and took down a load of forty sacks of barley, or feed. Sometimes he came into False Creek (Carrall St.) and our dump carts (two wheel carts) took it to him there and dumped it."

BARLEY

JERICHO

POTLATCHES (INDIAN)

DANCES. INDIAN

"The Indians used to save up and give a potlatch down at the rancherie just east of the mill, down by the Ballantyne Pier."

(NOTE: This rancherie was visited in 1876 by Her Excellency Lady Dufferin). They would buy about one hundred boxes of hard tack, about two hundred sacks of flour, ten bales of blankets--not the big ones but the smaller size--and they always paid for it in twenty dollar gold pieces. They would have a fire or two in the middle of the floor, and poke away a shingle or two of the roof to let the smoke out, then each would beat a little stick on something, and, as they did so, would call out (slowly) "Salaam, Salaam", (then faster and faster) "salaam, salaam, salaam", and then a girl would come out and dance. Or, a man, pointing in mimicry as though he was shooting at deer with bow and arrow, do a hunting dance. The dancers worked themselves up into a regular frenzy. The audience sat all around and watched."

POTLATCHES

"They did not throw the gifts, they handed them out. A man would beggar himself giving away all he had, so that, after the potlatch, he would not be possessed of a thing in the world. The more he gave the bigger the chief he would be. There was keen rivalry as to who could give away the most. At one time they gave away sewing machines. It got so that the government stepped in and stopped it.

.....

Comment by City Archivist: I have always held that the abolition by law of potlatches amongst Indians was a whiteman's indiscretion. The bad white first spoilt them with his liquor, then the good white forbade them. They should have been controlled,

"Early Vancouver", Vol. 5, p. 255, Comment by City Archivist,
(cont'd):

not abolished. The abolition of Christmas gifts amongst whitemen would be an equivalent. The Indian practised the fundamentals of masonic goodwill to one another long before the whiteman brought Christianity. The whites would have done better to emulate the principles of the Indian Potlatch rather than to abolish them.

How splendid it would be if the chief object of life amongst whites was the acquisition of riches that such may be again scattered amongst the less fortunate before death intervened.

J.S. Matthews.

.....

Conversation with Mrs. D.R. Smith, (nee Minnie McCord), 914 West Pender Street, "Early Vancouver", Vol. 5, p. 269.

JOSEPH MANNION

April 2, 1937.

INDIAN WIVES

"MOWITCH JIM"

"A lot of white men had Indian wives. There was Joe Mannion, Tompkins Brew, Navy Jack, Gassy Jack, Portugese Joe,

John Beaty, the Cummings--his family are living in Stanley Park now--and Johnnie Baker who had his little house just where the Nine o'clock gun is, and Capt. Ettershank, the pilot, and, of course, my own father (Ben McCord)."

MRS. RIHU

INDIAN WOMAN

P. 270: "My own mother did not look after me very much. I was really brought up by grandmother at the ranch on Coal

Harbor (Kanaka Ranch). She was really a lovely woman. Everyone loved her; pure Indian, of course. Grandmother always talked English. She has such small feet and always wore boots, and a hat. She used to tell me to try and do like the whiteman did--copy him--because he knew a lot, and not "be like a Siwash". You know how it is. Half-breeds either rise or go down. Some of them do well; others just go back to Indian."

.....

"Early Vancouver", Vol. 5, p. 263.
 Conversation between Calvert Simson, third storekeeper,
 Hastings Sawmill, August Jack Khahtsahlano, Indian grandson
 of Chief Khahtsahlano, from whom Kitsilano takes its name,
 and Major J.S. Matthews, City Archivist.

SALMON

16th December, 1938.

DUCKS

FALSE CREEK

(All three are at the corner of Broadway
 and Cambie Street, awaiting a street car),
 Major Matthews: "See that hole across the
 street?" (s.w. corner) "There used to be lots of salmon
 go up that creek."

Mr. Simson: "Yes, and the North Van-
 couver creeks were full of dog salmon."

August: "And down in the creek that ran
 through the swamp back of Kitsilano beach; the pools were
 full of them."

Mr. Simson: "There used to be two or
 three acres of ducks swimming off the Hastings Mill wharf eat-
 ing the herrings; the water was just black with them."

August: "And at night, on False Creek,
 they made such a noise you could not sleep." (at Indian
 Village of Snaug).

CARRALL STREET

"JERICHO CHARLIE"

JERICHO

Mr. Simson: "We used to carry a boat
 over from False Creek to Burrard Inlet at
 Carrall Street. I have helped to carry
 over a four oared boat. Four of us car-
 ried it. It wasn't far, a little more than a long block.
 Of course, when the tide was very high, that was a pretty wet
 place."

"I used to know your stepfather, August.
 "Jericho Charlie" (Chinalset) was a fine man. He used to
 come through the Narrows in his big canoe, and take a canoe
 load of barley and supplies down to Angus Framer's camp at
 Jericho. One week, when the tide was right, he used to come
 through the Narrows; next week, when the tide was running
 out, he would come into the bit of wharf at the south end of
 Carrall Street, and we would send the supplies down to him
 on a wagon. He was a fine man."

"HOWE SOUND JIM"

MOVITCH JIM

"JIMMY JIMMY"

"JIM GROUSE"

"CHARLIE HUNDRED"

"JERICHO CHARLIE"

"PIE FACE"

Major Matthews: "August, were "Howe
 Sound Jim" and "Movitch Jim" two different
 men?"

August: (smiling) "Yes, too many Jims.
 "Movitch Jim", "Howe Sound Jim", "Jim
 Grouse", and "Jimmy Jimmy", but (laughing)
 his father's name was Jack (Tow-who-quam-
 kee). And "Faithful Jim". Too many

Joes too."

Mr. Simson: "And Charlies. I named
 Jim Grouse. He was always "grouching" (i.e. grumbling)."

Conversation with Mr. Calvert Simson, 1890 Barclay Street, former storekeeper, Hastings Sawmill, from about 1884 to 1891, who kindly called at the City Archives, and remained to talk.

14th October, 1952.

POTLATCH. THE LAST
INDIAN RANCHERIE.
1884. HASTINGS SAW-
MILL. DUNLEVY
AVENUE.

Mr. Simson said: "I was at the last potlatch on the site of Vancouver, down at the Hastings Sawmill, just east of it. They had a huge shed made of cedar slabs, and a great big fire in the middle of it and they pushed away a few of the boards in the roof to let the smoke out, but, (significantly) there was lots of smoke left. I stayed a little while but I could not stand the smoke. The smoke got in my eyes."

Major Matthews: "Mr. Simson. Was that building an old one made of split cedar slabs, or was it just a new one of sawn boards?"

Mr. Simson: "It was old. There long before the Hastings Sawmill; there were a lot of Squamish buildings right on the foreshore where they used to haul up their canoes. It was on land adjoining the sawmill property; just east of it, on the beach; just past the log chute at the sawmill. It may have had a few sawn boards in it, I don't know, but it was old. That was in 1884. I rather think the rancherie must have been put up to suit the Indians working in the mill, I don't know. You could tell the exact location of it--first, because it was on the shore, and secondly, because it was on the eastern boundary of D.L. 196. The potlatch lasted several hours. They gave me a stick to beat with on the boards.

SEE-AHM. SEE-AHM
A CHANT

"They started with a chant, see-ahm, see-ahm, see-aaaahm. At first in a low tone, and slowly, then faster and faster and faster, until they got into a high tone pitch, and worked themselves into a frenzy. See-ahm; see-ahm; see-ahm, faster and faster and higher and higher in tone. One man pretended he was shooting a deer. He stooped down, and pretended he was pointing his rifle--taking a bead on--a deer. They were all seated around a big long building. I don't recall how long, or how the light got in. Some of it came from the fire in the middle.

NOTE BY J.S.M. This was the Indian village which Lady Dufferin, wife of His Excellency the Governor General--the first one to visit Burrard Inlet--1876, wished to visit after the Vice-Regal party had been welcomed formally on the Hastings Sawmill store wharf. She was escorted up a narrow sinuous trail through the stumps, wide enough for one person to pass along, and met an old Indian woman, bent and mostly skin and bones, known locally as "The Virgin Mary". To the chagrin of the

local elite, Lady Dufferin shook hands with her.

ROYAL CITY PLANING MILLS.
HASTINGS SAWMILL CO.
B.C. MILLS, TIMBER & TRADING
CO.

"They formed the Royal City Planing Mills, and took over the Hastings Sawmill, and then the B.C. Mills, Timber and Trading Co. was formed. John

Hendry had no plans. He just said, "Put one machine here, and put that other machine there." They got into financial trouble. Sweeny, manager of the Bank of Montreal, was one of the directors. They wanted to get rid of R.H. Alexander, but Mr. Sweeny said "No", and "So long as you have an overdraft Alexander must remain on the board." He had confidence in Alexander. If it had not been for Sweeny the mill would have collapsed.

SIMSON, CALVERT.

"I came here in 1884. I left London in November, 1883, and reached Victoria in May, 1884. I was in Port Chalmers, near Dunedin, New Zealand. Then I reached San Francisco on the ship "Zambesi", and went down the States to Arizona and all around, and then up to Bend, Oregon, and Walla Walla, Wash. The way I know, roughly, the dates is that I had a draft for seventy pounds, (£70-0-0), and I cashed ten pounds, (£10-0-0), in Portland, Oregon, and have the date. I was up the Columbia River and recall watching them make the loggers take off their boots, and they gave them slippers. The loggers' boots had iron spikes in them and they ruined the decks. After I reached Victoria in May, 1884, I went over to New Westminster and got a job as night watchman at one dollar a day. The chief night-watchman was also a cook, and he used to cook salmon with all the trimmings, parsley sauce and so on, for our midnight meal. In England we got salmon once a year, and then at two and six a pound, but here the mill hands were fed on it and that surprised me. I worked for the Dominion Sawmill.

WILSON, BEN. 1884.
GRANVILLE, B.I., 1884
MANNION, JOSEPH.

"Then I got a job with Ben Wilson, storekeeper on the beach, now Water Street, at Granville, now Vancouver. I got sixty dollars a month and

found. I stayed at Joe Mannion's Granville Hotel, and Ben Wilson paid Mannion ten dollars a month for my board and room, and the hotel took it out in groceries.

HASTINGS SAWMILL
STOREKEEPER

"Then I went over to the Hastings Sawmill as storekeeper and continued as such until 1891, but I never did

find out the exact date of my arrival at New Westminster.

"Early Vancouver", Vol. 2, p. 47.

T H E T I M E S

15 Mar. 1939

"SIWASH" INDIANS

You published on March 13 an illustration of a very interesting Totem from the West Coast of British Columbia. But why is it described as the work of "Siwash" Indians? During my residence among these Indians I was never able to locate any tribe known officially by this name. On the contrary, if a Coast Indian was called a "Siwash" he resented it as much as any other coloured person would resent being called a "nigger." There would appear to be an almost exact parallel between the two expressions. "Siwash" is often used by white men on the West Coast (frequently contemptuously), but never by Indians themselves. Hence it is difficult to understand why it is sometimes used by scientific writers in England. Your article states that this particular Totem came from "the northern part of Vancouver Island." The Indians who inhabit these parts are sub-tribes of the once-powerful Kwaguitl (or Kwawkewith) Confederacy. If we could know the exact place from which the Totem came it would be possible to name the tribe. There is one other interesting feature about it. The Kwaguitls usually carve the Thunder Bird with wings outspread. Folded wings are usual among the tribes farther north.

The Rev. F.S. Spackman,

Vicar of Marple, Cheshire: formerly
Principal of the Indian Residential
Schools, Alert Bay, B.C.

Conversation with Mrs. E. E. Trites, nee Maddams. "Early Vancouver", Vol. 5, p.76.

10th January, 1939.

MADDAMS RANCH

FALSE CREEK

CHINA CREEK

Mrs. Trites said: "The fertilizer for our garden on Seventh Avenue at China Creek was received in a unique manner. Father was a very versatile and practical man, and invented a labor-saving device. It was a double truck flat car which ran on a track of wooden rails running up and around the garden, pulled up hill by a horse, which dumped the fertilizer equally around the ranch garden. The stable manure was brought to our place on a small flat scow, and the scow was tied to a small wharf which we built at the foot of our garden, right on the False Creek shore. Today it would be 200 yards east of the foot of St. Catherine's St., although, of course, there was no sign of a street there then. We used to get the manure from Hayes and McIntosh and the B.C. slaughter houses--there were two of them--half a mile below us on False Creek, and quite close to Westminster Avenue."

"My father often had to go out at two or three in the morning to catch the tide, and he used to pole the loaded scow along and the tides helped him. You see, False Creek, east of Westminster Avenue, was very shallow and used to run dry at low tide. No tug could get in there, so it was necessary to pole the manure scow from the slaughter house to our ranch and then pole the empty scow back again."

DUCKS, WILD

"My brother Charlie used to shoot wild ducks on False Creek. There were an awful lot of wild ducks on the creek in those days; all kinds, mallard, pintail, teal, butter balls, hell divers, (but we never killed hell divers), cranes. They never used to shoot the cranes. The Chinamen used to eat the cranes. The Chinese would ask us to shoot a crane for them to eat. You see there were no restrictions in those days. You could shoot all you liked. The ducks were not "fishy" eating--not fishy tasting at all. We used to give them away."

"We had a canvas canoe for shooting in. It was cigar-shaped with oak ribs. In fact, while we lived there, there were three canoes made. They rotted in time and had to be renewed. The canvas was oiled and painted and was decked at both ends; just like a kyak, with an open space in the centre for two persons to row or paddle. I have gone on a moonlight night out to the marsh grass in front of our place. There was a lot of sea grass out in front of us, which the tide used to cover at high tide, to paddle the canoe while my brother was shooting. We went out one night and got stuck in the mud, which shows how shallow the head of False Creek was. He is still a good shot, as is my younger brother who was the captain and crack shot in the school team and won a couple of medals at the Alexander School on Broadway."

(cont'd) "Early Vancouver", Vol. 5, p. 77. Conversation with Mrs. E.E. Trites, nee Maddams.

CHINESE GARDENS
CHINA CREEK

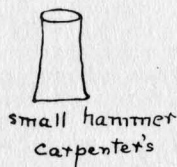
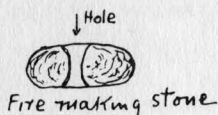
"The Chinese used to bring garbage over for their pigs, in boats, and land right in front of our place."

COAL

"There were seams of coal on our beach, black lignite coal."

INDIAN IMPLEMENTS

"We found a couple of stone tools in the earth of our garden. There are some like them in the museum. One was a round, flattish stone with a small hole in the centre (for making fire or perhaps sinking fish nets), and the other (a small size carpenter's hammer) was a small oblong stone about five inches long and round, more than an inch in diameter, like this:



Read and approved by Mrs. Trites
January 24th, 1939.
J. S. Matthews.

These two small Indian implements are in City Archives. For method of use, read August Jack Khahtsahlano's conversation, August 22nd, 1938.

Conversation with Otway Wilkie, in Archives office, City Hall, "Early Vancouver", Vol. 5, p.327.

SIMON FRASER, 1808. Major Matthews: 13th January, 1936. I showed Mr. Wilkie a map of Vancouver, which I had drawn, had photographed, and pasted in "Vancouver, Fifty Years a City", 1886-1936" (frontispiece) showing notation, at one point, "Musqueam Indian Reserve, Here Fraser turned, 1808." Mr. Wilkie commented thus:

"OLD JOE"

"I question it. "Old Joe", an Indian-- we called him "Nosey" because his nose had a twist in it--he told me in 1887 or 1888. I stayed all night with him in his cabin--could not get home. His cabin was on McMillan Island. My home was at Langley. I was the mail contractor between Langley and the C.P.R. at the time, so that it would be about 1887. The winter of 1887-8 was very severe, but the mail had to be attempted to be got across the river to the C.P.R. This time the ice was in the river but in a dangerous state. I was trying to reach Whonnock from Langley, and was prospecting for a chance to get across the river and noticed that just at the head of McMillan Island the ice had divided and left a clear space nearly from shore to shore--the river at that point is almost a mile wide. I got one-third of the way across when I saw the ice coming together, and I made back for the island; just managed to reach the head of the island when the ice came together. I jumped on shore, broke through the ice, got wet, tied up the boat, and started to walk to where the Indians lived. When I arrived at the Indian houses, I met Jason Allard, who was also ice bound, and explained the position to him. He took me to Old Joe's house, where I was quite comfortable and nice and clean, etc."

"Old Joe and his family gave me a good welcome, fine, nice, clean bed. Slept under one of their own home-made blankets--which was considered quite an honor--and spent the evening with Jason, talking over old days with the Indians. Joe told us the story of Simon Fraser."

JOE'S STORY OF
SIMON FRASER'S
ARRIVAL

"He told me that when he ~~was~~ ^{was} a boy the Langley Indians at that time lived where the B.C. Penitentiary in New Westminster now is located. In fishing time--that is, in middle summer--the Indians all moved across to what is now Liverpool, or Brownsville, to fish. When there, it must have been 1806--two years before Fraser is said to have officially come down the river--but the Indians said two snows before that, the Indians looked up the river and saw a fleet of canoes coming down the river. When the canoes got opposite to where the Langley Indians were camped, much to the surprise of the Indians, a musical instrument sounded--they think from tradition that it was a bugle--and all the canoes stopped and remained where they were. You see, the Indians could not

"Early Vancouver", Vol. 5, p.327, Otway Wilkie (cont'd):

understand this; why the canoes remained stationary. You see, it was high water and the river running strong, and the canoes remained stationary. The Indians at that time did not know anything about anchors. They had never used anchors in their canoes. They said everything was done to the sound of the music."

"One of the Indians--this was common knowledge when I came here in 1878--prior to this had declared that he had dreamed of a man in a (boat or) canoe with a hairy face; a white face with fire coming out of his mouth. The dream immediately came to the minds of the Indians who had been told of this hairy faced man. When they saw these men coming down the river they thought they were gods who had come down from heaven."

"The men in the canoes sat in the canoes smoking. This confirmed the dream. They saw the smoke coming out of their mouths. Up to that time the Indians did not smoke; neither did they use sail or anchor with their canoes."

"Then the strangers (Fraser) went to go ashore. He drew his sword. It flashed in the sun, and that confirmed the opinion that they were gods. They got into conversation through making signs. Fraser wanted to go on to the sea, but the "Tchwashins" (?), (Point Roberts Indians), and the Musqueams of the North Arm of the Fraser river were at war. The old Indian chief, father of Chief Cashmere of Langley (who died about 1925-1930) made them understand that if they went past their camp they would be killed either by the Tchwashins (?) or Musqueams."

"Fraser turned back from there and went up the river again, but, before he went, an axe was missed. The whitemen went back and made a search for the missing axe, and found it in the possession of a young Indian buck. They took it from him, and kicked his backside, which was a terrible insult to a young buck. If it had been a girl it would not have mattered. There was quite a hubbub about this and they were going to kill Fraser and wipe out the insult, but an old Indian, who died about 10 or 12 years ago at Katsey, persuaded them not to. He explained that the whitemen were gods, and more numerous than the stars above, and that if they killed Fraser his friends would return and there would be none of the Indians left." Fraser was allowed to go."

"Two snows after, Fraser came down the river with more canoes, but with different "queer" music (perhaps bagpipes), and went on down to the sea."

"This story was afterwards confirmed to me by the Chilliwack Indians.

.....

Mr. Wilkie thinks that there may be con-

"Early Vancouver", Vol. 5, p.327, Otway Wilkie (cont'd):

firmation of this story as he states that Fraser's diary does not record what he was doing for a period of two years--Fraser's diary is supposed to lapse from March, 1806 for a period of about two years, perhaps lost or destroyed--and that the missing two years coincide with the Indian story that he came down two snows before, 1808.

(NOTE: My experience--several such--is that Indians get their fathers, grandfathers, and great grandfathers mixed up a bit. This story appears to be founded on fact. J. S. M.)

This narrative was submitted, after typing, to Mr. Otway Wilkie for his approval.

It was pointed out to Mr. Wilkie that there was a question of doubt involved in the astonishing age to which the Indians mentioned would have had to have lived, but Mr. Wilkie argued that it was not only quite possible for them to have lived to the necessary great age, but also quite probable that they did. This representation was made to Mr. Wilkie two days ago at a long conversation on the matter in this office.

Mr. Wilkie preferred to have the story recorded exactly as it is typed.

J.S. Matthews.

.....

"Early Vancouver", Vol. 5, p.334: Excerpt from letter:

INDIAN CHURCH
METHODIST CHURCH,
FIRST.

16th May, 1932.

"Under the Rev. Joseph Hall's pastorate the Methodist Hall was built, which did good service until the Homer Street Church was built, as the new city began to assume proportions. The Rev. Dr. Robson was then Pastor. The Indian Church was built in 1875, and as Indian Missionary I dedicated it in 1876, with Rev. T. Derrick, Minister to the white people.

Yours, C.M. Tate."

(NOTE: The Indian church stood on the shore at the foot of Abbott Street, now the corner of Water and Abbott Streets. J. S. M.)

.....

I N D E X

Abandoned trees	185
Abbott street	156,160,294
Abolition of potlatches	284
Abraham, Mr.	185
"Active" Canoe	128
Addie (Ada Young)	79,94,102,208,275,277
Age	294
Agnes	2,54A,101,215,216
Ahka-Chua	23A,189
Ahtsulk	23
Akhachu	23A,189
Alberni	249
Alder trees	33,62
Alec	20,21
Alert Bay	163,289
" " Indians	59,64
Alex	8
Alex, Peter	100
Alexander, F.W.	40,249,250
" Lord, Gov. Gen.	137,138
" R.H.	288
" School	290
Alick	55
Allard, Jason	292
Alley, Hogan's	83
Alma (Road)	226
Ancestors	185,189
Anchors	93,293
Anderson, Mrs.	198
Andrews, Chief	3,92
" "Chuckle"	82
Animals, Domestic (see D)	4,25,27,51,84,101,107,112, 132,149,150,163,261,275,277, 290,291
" Wild (see "Game")	261
Ankameenum (Indian language)	164
Apples	116
" , crab	123
" " , trees	127
Arbitrators	41
Archives, Vancouver City	275,276,279,291
Aristocrats	183
Armitage-Moore, Maisie	124,139
Arm, North	64,89,187,192,193,196,202,203, 238,259,293
" " Road	160
Arrowhead(s)	91,92,259,260
Arrowshaft, cedar	92
Ashlow	44
Ash street	94
Ashlute	116
Atkinson, Point	126,127,187,190,192,230,258

Aunt	51,55,92,99,102,106,112,117
" Sally	241,284
Avenues, Broadway	226,290
" Campbell	144,265
" Dunlevy	
" First	1,6,244,245
" Fourth	80
" Heatley	219
" Jackson	219
" Lonsdale	189
" Seventh	290
" Sixty-third	259
" Third	55
" Westminster	259,290
Axe	89,293
Ay-yul-shun (A-yul-shun)	
(English Bay)	31,32,51
Ayatak (see Capilano)	35A,50,106,204,205,255

Babies, Indian	141,142
Bagpipes	293
Baker, Johnnie	285
" Marguerite	100
" Mount	84,85,166,172
" Mr.	64
" Simon	147
Bales (of blankets)	284
Ball, Cannon	245
" F.J.C.	2,9,18,215,220
" " Nomenclature	222
" Lacrosse	107
Ballantyne Pier	284
Balsam Street	226
Band, Gus,	86
" First Indian Brass	273
" Kitsilano Indian	158
Bandmaster, First	273
Bands, Reason for small	162
Bank of Montreal	288
Banks, Spanish	71,72,125,217,278
Baptismal	9
" , Certificate	23,140
Bar (Saloon counter)	197
Bark, Cedar	260
" " Cloth	150

Bark, cedar, mats	142
" " poultice	142
" " rope	52, 53, 61, 71, 72, 119, 120, 161
Barley	116, 284, 286
Barnet	192
" Mill	22
Barrett-Lennard, Capt. C.E.	142
Baskets	252, 253, 254, 270, 274
Bate, Mark	164
Bath, steam	219
Bay, Alert	163, 289
" Bidwell	22
" Boundasay	83, 90
" Buchaneer	246
" English	1, 5, 24, 27, 31, 33, 34, 35A, 45, 63, 93, 122, 123, 126, 162, 184 189, 192, 213, 217
" Horseshoe (Cha-hai)	62, 90
" Neah	128
" Oyster	271
" Semiahmoo	162
Baywater street	73
B.C. Mills Timber & Trading Co.	288
B.C. Penitentiary	292
B.C. Slaughterhouses	290
Beach	10, 25, 37, 45, 50, 73
" Baywater street	73
" English Bay	228
" Greer's	225, 255
" Jericho	93
" Kew	248
" Locarno	172
" Maple	83
" Mr.	261
" Second	27, 31, 101, 136, 184, 265
" Tsawwassen	279
Beads	168
Bear	10, 26, 87, 268
" , grizzly	18, 91, 119
Beaty, John	64, 285
Beaver	10, 33
" dams	246
" Lake	7, 185, 189, 246
" , Steamer	155
Before whiteman	12, 28, 32, 36, 38, 52, 89, 115, 125, 134, 135, 141, 190, 214
Begbie, Judge	178, 233
Belcarra	22, 64
Bella Bella	162, 163, 166, 167, 173, 174, 177
" " , Experiences at	174
" " Indians	171, 179, 180
Bella Coola	261, 269

Benbow, H.A.	244
Berries (see "Fruit")	10, 12, 39, 83, 116, 129, 176, 188, 270
"Better Than Warships"	180
Bible	251
Bicycles	263
Bidwell Bay	22
Billy, Michael	100
Bishop Sheepshanks	232
Biscuits	168, 177
"Biting Man"	173, 174, 175
Blackberries	83, 129
Black, George	82, 101
Black Paint	62
Blacksmith	283
Blanket(s)	1, 7, 36, 39, 43, 55, 56, 74, 86, 94, 95, 133, 152, 170, 177, 200, 230, 259, 264, 266, 284, 292
" , Goat hair	136, 189
Blueberries	10, 39, 83
Bluejays	270
Blue paint	62
Boards, sawn	287
Boas, Prof.	174
Boat	286
" gas	179
" gun	94, 196, 249
" steam	273, 274
Boots	261, 288
Booze	36, 40, 161, 180, 214, 265, 267, 284
Botterell, T.	207
Boundary	35A
" Bay	83, 90
" Squamish	47
Bow and Arrow	11, 18, 27, 40, 48, 74, 91, 92, 169, 187, 188, 196, 216, 268
Bowen Island	33, 63, 210, 211, 261
Bower, Ruby M.	54A, 243, 251
Braves, Indian	97
Bread	72
Brew, George	40
" Judge	229, 231
" Tompkins	64, 201, 285
"Brickmaker's Claim" (West End)	218
Bridge	92
" , Burrard (Snauq)	1, 3, 6, 10, 23, 40, 41, 56, 64, 71, 88, 186, 171, 176, 181, 194, 281
" , First Narrows	55
" William	207
British Law, Indian Respect for	178
"British Siberia"	271

Broadway	226,290
Brockindale	133
Brockton Point (Paapeek)	2,19,32,40,52,55,56,57,60, 64,93,110,114,184,198,203, 212
" " ,Houses at	21
Brother, Khahtsahlano's	4,8,52,53,56,92,118,143,149
Brownsville	292
Bryant, Rev.	165,240
Buchaneer Bay	246
Buckingham Palace	104
Bugle	292
Building(s), (see "Houses")	269
" Squamish	287
" Very old	287
Bull	101
Burda, Dave	8
Burial(s)	1,4,25,40,57,91,116,159,190, 254,258
" Canoe	258
" Grounds	35A,190,230,231,233,241
" Last Indian	244
" Tree, 159,190,229	159,190,229,230,231,233
Burns, Mr.	64,94
Burrard Bridge (Snauq)	1,3,6,10,23,40,41,56,64,71, 88,156,171,176,181,194,281
" Inlet	5,21,24,31,33,34,35A,47,48, 49,64,79,102,141,149,156, 191,192,193,202,213,218, 220,228,233,239,251,273,277, 279,286,287
Butcher, first	101
Butter	101
Butterball (duck)	290

Cabbage	270
Calamity	184
Calendar	62
California	178
" , San Francisco	288
Cambie, H.J.	109
" Street	82,87,215
Camp	219
Camping	279
" ground, oldest	99
Campsite	241
Canadian Pacific Railway	225,292
" " Dock	165,241
" " Right-of-way	226
" " Roundhouse	235,272

Candles	93
Cannon ball	245
" shot	93
Cannons	248
Canoe(s)	1,5,11,25,27,28,29,32,33,34, 36,37,42,48,52,63,66,71,74 82,85,86,87,94,100,118,157 160,179,200,247,255,257,258 259,271
" "Active"	128
" , burial	258
" , canvas	290
" , dugout	196,263
" , flotilla of	248
" , freight carrying	119
" , hunting	33,48,52,143,232,234,235,290
" Indians	246
" , Jericho Charlie's	128,284,286
" , making of	129,130
" , Northern Indian	190
" paddle	265
" , a present	187
" , racing	185
" , Squamish Indian	170
" , Stationary	293
Cape Flattery	128,170
" Mudge	180
Capilano (Homulcheson)	2,7,31,34,35,49,55,65,125,157 162,252,255
" , Ayatak	54A,183,213,214
" , Chief Matthias Joe	2,5,30,36,37,50,51,53,65,68 103,104,109,165,205,207,215 216,217
" " , father	104,106,215
" " , mother	53,54
" " , real	
name Sahp-luk	205
" , Creek	55,65,115,118,126,127,144, 196,203
" , family genealogy	108,144,186,216
" , Mary (wife)	47,50,54,54A,56,108,203,207, 215,216,227,252
" Joe, "Old Chief"	54A,104,108,183,188,213,214 215,216,223,240,241,246,256
" River	1,49,50,52,55,239
" , Spelling & origin	213,214,215,216,217,218,219 220,227
" Steamship	33
" Water Works	19
Captain C.W.Cates	147
" Cook	167,269
" Ettershank	64,285

Captain Grey	191
" Mayers, George	275
" of Moonmen	168
" Stamp	99, 250
" Starr	162
" Vancouver (see "v")	
Car, double truck flat	290
Cariboo	27, 53, 163, 178, 195, 211
Carrall Street	5, 82, 228, 235, 272, 286
Carrots	26
Carts, dump	284
Cary, George	236, 240, 246, 283
Cashmere, Chief	293
Cates, Captain C.W.	147
Catholic(s), Roman	116, 148, 149, 214, 241, 243, 246, 251
Cattle	27, 51, 84, 101, 112, 132, 149, 150, 163, 277
" , Hereford	277
Cecile	2, 8
Cedar	14, 29, 31, 33, 43, 58, 87, 100, 162, 255
" arrowshaft	92
" bark	260
" " ball	82
" " cloth	150
" " mats	142
" " poultice	142, 173
" " rope	52, 53, 61, 71, 72, 119, 120, 161
" boughs	58
" Cove (Huphapai)	25
" logs	12
" shakes	91, 94, 161, 262, 264, 266
" slabs	24, 26, 44, 45, 58, 61, 126, 129, 148, 159, 169, 190, 279, 281, 287
" " , making	129
" split	30, 42, 90, 159, 281
" Street	1, 6, 45, 80, 245
" tree, falling	129, 185, 235
" " root	29
" " , splitting	130
" Undergarments	190
" , fluffy cradle lining	190
Celebration	56, 173
Celistine	8, 105, 204
Cemeteries, early	56, 60
" Indian	57, 110, 263
Cemetery, first whiteman's	57
Ceremonious dress	266
Ceremony	19, 94, 97, 104, 133, 149, 153, 184, 203, 220, 259, 264, 266
" of initiation	174

Cha-hai (Horseshoe Bay)	62,90
Chairs	38
Chalkunta	223
Change of Name, Declaration	88,133
" " Registration	88A
Chant(a)	115,185,223,287
Chah-kai	17,189
Charlie, Frank (Ayatak)	50
"Charlie Hundred"	286
Charlie Tse-nark	102
Charlton, Ormond Lee	248
Charlton	45,94,118
Chay-chil-wk (Seymour Creek)	31
Chaythoos (Prospect Point)	1,3,4,14,19,23,23A,25,26, 31,32,51,52,55,75,79,100, 101,132,148,149,275,276, 280
Che-kai	17,189
Cherries	45,129,272,273,274
Chestnut Street	44,45,71
Chetchailmm	25
Chickens	101
Chief Andrews	3,92
" Cashmere	293
" Chipkayam	1,2,3,7,45,75,87,94,149,158, 255
" George (Chip-kaay-am)	2,3,29,118,144,149,158,159, 171,260,261,264,265,266,267, 270
" Haat-sa-la-nough	226
" Jimmy Jimmy	255
" Khahtsahlanogh	1,2,3,7,8,14,23A,26,32,44, 47,52,70,74,75,80,86,92,100, 149,182,249,275,276
" Kiapalano (Kiapalano)	50,94,95,106,115,124,196,197, 198,203,208,210,212,221,233, 235
" Kleoplannah	213
" Lah-wa	2,5,50,51,54A,104,108,109,115, 165,203,214,215,220,223,240, 251,256
" Mathias Joe Capilano	2,5,30,36,37,50,51,53,65,68 103,104,109,165,205,207,215 216,217
" Menata	147
" Michael	118,128
" "Old Chief" Capilano	54A,104,108,183,188,213,214 215,216,223,240,241,246,256
" Scomiak	128
" Semelano	216
" Skawa-yoos	137,253,255,257,268

Chief Stogan	195
" Supple Dick	232
" Thit-see-mah-lah-nough	160,195,226
Chiefs, how made	51,76,241
" names	159,160
" all equal	215,216
Chilaminst (Jim Franks)	21,29,155,214,230,250,253
" genealogy	256,257,268
Chilcoten Indians	255
Child, First white	64
Children	249
Chilliwick	2,9,40,175,179,183,240,260
" Indians	167,171,173
Chimneys	293
Chinaman	264
Chinese	20,21,56,243,290
" gardens	290
" laundry	291
Chinha	82
Chin-nal-sut (or Chan-nal-	64
set) (Jericho Charlie)	8,31,32,37,42,61,71,73,74,
	89,91,92,94,100,114,116,118,
	122,125,140,149,
	110,230
Chinook	
Chip-kayam, first settler at	
" Snauq	3
" , Chief, (George)	1,2,3,7,45,75,87,94,149,
	158,255
Chisel	257
" , stone	29,61,89,148,185
" , slate	38
Chitchulayuk (Point Grey)	172
Chohanum (Old Cronie)	49
Christening	56
Christian teaching (see Tate)	180
Christianity	178,179,285
Christine Jack	204,207,208,210
Christmas	34
Chuckchuck	216
Chulka	1,7,166,248
Chul-wah-ulsh	22,25
Chunth	23
Church, Catholic	65,116,165,203,248,251
" , first	14,156,167
" , first Indian	222
" , Indian	64,65,66,157,163,164,165,
	222,239,294
" , Methodist	65,240,294
" , St. James	66
" , Wesleyan Methodist	163

City Hall	94,153
" Mission	102
Clam beds	280
Clams	10,50,115,175,258,280
Clam shells	49,60,152,153,219,241,242, 258
" " , mounds of	175,260
Clay	189
Clayoquot (Claoquaht)	159,160
Cloth, cedar bark	150
Clothing (see Dress)	39,168,190,261,264,288
Coal	163,228,291
" Harbor	22,35A,52,184,191,234,235, 265,285
" Peninsula (Stanley Park)	218
Coast Indian	167,246,247,289
Coat(s)	53,108,168
Cod	176
Coe, Mr.	64
coffin	132,133
Coins	97,284
Community house	159,161,171,176,180,269, 282
" " , a drawing	184
Conferences	167,168,169
Conjurers	225,249
Constable (see policeman)	262
Construction	292
Contractor, mail	167,269
Cook, Capt., arrival of	10,38,63,72,89,114
Cook(ing)	233
" ducks	285
"Copy whiteman"	187
Coquitlam	4
Corall, fish	283
Cordiner, Pete	19,56
Cordova Street	220,284,287,288
Countess (or Lady) Dufferin	83
Cornett, J.W.	156
Cornwall Street	201,215,216
Council, Squamish Indian	178
Court	185
" proceedings	88
Cove	25
" , Cedar	64
" Deep	185
" Fisherman's	94,126
" Jerry's	50,64
Cowichan	27,51,84,101,112,132,149, 150,163,277
Cows (see cattle)	190
Cradle lining, fluffy cedar	

Crab	10
Crabapple (kokwap)	123,172,254
" trees	127
Crakanthorp, Alice	249,250,251,252
" Muriel	251
Cranes	290
Creek	3,10,23A,26,47,54A,91
" Capilano	55,65,115,118,126,127, 144,196,203
" Che-kai	17
" China	290,291
" False	1,4,7,30,31,35A,37,56,64, 71,72,123,149,160,162,182, 228,254,265,284,286,290
" Homulcheson	144
" Roberts	35A
" Seymour (Chay-chilwk)	29,31,65,118,144,161,157,162
" Spring Salmon	33
Creeks, fresh water	192
Crescent, Grove	219
Cronie, Old (Chohanum)	47,49,54A
Crosby, Rev. Thomas	164,173
Cubicles	261,262,269
Cummings, Mr.	64,285
Cups	39
Curtains	259
Custom(s) Indian	41,59,68,71,74,70,89,184, 185,195,202,217,219,236, 251,264
Customs Officer, first	40
Cypress Street	64
Cyrs, Tom	82
Daggers	238
Dancers	98,174,266,284
Dance(s)	19,36,56,69,144,231,240,264, 267,279,284
" death (Swywhée)	40,172
" wolf	175
Dancing floor	262
Danŕing	269
Day, working	130
Deadhouse	159,230,263
Deadman's Island	21,35A,52,57,110,191,232
" " , name	229,230
Declaration, Change of Name	88

Decorate	184
Decorum	184, 191
Dedication of Stanley Park	1, 79, 149, 259, 275, 276
Deep Cove	64
Deer	10, 11, 14, 26, 33, 37, 38, 190
	261, 268
Defence Island	190
Deighton, John	208, 273, 274
Denman street	228
Depression	12
Derby, Earl of	276
Derrick, Rev. Thomas	14, 156, 165, 239, 240, 294
Devine, Harry	276
Dinner	56
Dipper, wooden	39
"Discovery", H.M.C.S.	154
Disease	183
Dishes	56, 89
" , wooden cups	39
" , " dipper	39
" , " plates	38, 39
" , " spoons	39, 56
Disposition, kindly	171, 178
Deck, C.P.R.	165, 241
Doctor	40, 41, 141, 201
" , witch	261
Dog(s)	25, 261
Dogfish	21, 246, 286
" oil	21
Dollarton	89
Domestic animals, bull	101
cattle	27, 51, 84, 101, 112, 132, 149,
	150, 163, 277
	dogs
	25, 261
	goats
	51
	4, 27, 51, 84, 101, 132, 275, 290
	Horses
	107, 251
	mules
	4, 107, 251
	oxen
	51, 132, 163
	sheep
	51, 84, 101, 132, 163, 291
	pigs
	199
Domingo	8
Dominic	286
Dominion Sawmill	163
Donkey engine	161, 169, 259, 261
Door(s)	210
Douglas, Captain	177
" Lake	270
" Park	29
" Road	172, 177, 178
" Sir James	27, 30, 43, 46, 60, 61, 68, 69,
Drawing	70, 71, 73, 74, 75, 83, 85, 87,
	92, 107, 236, 237, 261, 266, 272,
	282, 281

Drawing (or map)	217
Dream	293
Dress (see Clothing)	19,37,70,84,234,264 ,190
" ceremonious	266
" head	19,68,69,73,137,170
" Squamish	80
Drive Marine	172
Driveway, Stanley Park	23,49,229,258
Drowning of Chief Lah-wa	55,109,144,161,165,214,256
Drums	173
Dtutichookahnum	108
Dublin, Mr.	196
Duck(s)	14,18,27,33,48,52,115,143, 232,233,234,235,265,286,290
" mallard	290
" netting	237
" pintail	290
" teal	290
" helldivers	290
Dufferin, Lady (or Countess)	220,284,287,288
Dugout Canoe	196,263
Dump carts	284
Dunlevy Avenue	
Dunbar Heights	160,226
Dutch Pete	220

Eagle feathers	150,151,153,170
Eagles on Masks, meaning of	153
Eagle Harbour	190
Earl of Derby	276
Eaton, Bill	261
Eburne	15,20,160
Education (see School)	76,77,93,179,183
Edward, King	53,108,205,215,220
Edwards (bandmaster)	273
Eiderdown feathers	184
Eihu, Mrs.	285
Elderberries	10,12
Eliza's map	90
Elk	14,27,28,30,37,182,238
Embroidered robes	153
Empress of Japan	200,230
Emma	8,105
Engine, donkey	163
England	94,215,289
English Bay	1,5,24,27,31,33,34,35A,45, 63,93,122,123,126,162,184, 189,192,213,217

English Bay Beach	228
" " , Warships on	93
Entertainment	180, 279, 284, 287
Epidemic (see Smallpox)	21
Esquimalt	172
Es-tahl-tohk	189
Ether	163
Ethics, Indian	69
Ethnological Survey of Canada	186, 213, 215, 222, 224
Ettershank, Billy	64
" Capt.	64, 285
Ewen	208
Excerpts, Capt. Vancouver's	
Journal	191, 192
Experiences at Bella Bella	174
Explorers, Spanish	100, 217
"	269
E-yal-mough (Eyalmo)	
(Jericho)	28, 31, 33, 42, 43, 51, 122
Fader Bros. Sawmill	254
"Faithful Jim"	170, 220, 286
False Creek	1, 4, 7, 30, 31, 35A, 37, 56, 64
	71, 72, 118, 123, 149, 162, 182,
	228, 254, 265, 286, 290
" " Bridge	160, 255
" " Indian camp on	219
" " Indian Reserve	159, 160, 281
" " Land	213
" " Village	158
Fairview	226, 270
Families	23, 24, 281
Family	39, 54A
Farm, McBride	160
Father, Khahtsahlam's (see	
Haytulk)	56, 64, 70, 80, 101, 149
Feast	40
Feathers	23A, 35A, 68, 69, 74, 150, 151,
	152, 170, 184, 264, 266, 267
" Eagle	150, 151, 153, 170
" Elderdown	184
Feed	284
Feet, Indian	246, 247, 267, 283, 285
Fence	187
Ferguson Point	126
Ferns	236
Ferry, Steven's	160
Fertilizer	290

File	257
Findlay, W.F.	219
Fire(s)	24, 27, 46, 48, 52, 53, 56, 62, 63, 70, 72, 108, 199, 200, 261, 262, 266, 269, 272, 281, 287
" making	83, 86, 87
" stick	87, 258, 272
" , Vancouver	1, 115, 118, 214, 253, 256, 272
First Avenue	1, 6, 244, 245
" Bandmaster, Indian	273
" Brass Band, Indian	273
" Butcher Shop	82
" Camping ground	99
" Cemetery, Whiteman's	57
" Church	14, 156, 167
" " Indian	222
" Customs Officer	40
" Houses at Whoi Whoi	50, 54A, 263, 274
" Laundry, Chinese	82
" Marriage	208, 275
" " , First child of	257, 277
" Minister (Derrick)	165, 240
" Narrows (Sunz)	49, 51, 54A, 55, 68, 100, 123, 126, 156, 191, 200, 230, 258, 259, 275, 280
" " Bridge	55
" " , Water pipes in	109, 258
" Postmaster	225, 226
" Priest	92
" Settlement, Indian	1, 90, 165
" Settler at Marpole	275
" " Snauq	3
" Store	165, 241
" Train, C.P.R.	193
" Trip to Burrard Inlet, (John Morton)	228, 229
" White child	249
" Whiteman	5, 10, 11, 47, 50, 54A, 107, 115
Fish: Clams	8, 10, 33, 175, 258, 280
" Cod	176
Crab	10
" Flounders	2, 4, 10, 52
" Halibut	176
" Herring	33, 52, 239, 286
" Oolichans	33, 135, 236
" " oil	136, 176
" Perch	2
" Salmon	2, 3, 8, 10, 14, 33, 48, 91, 162, 176, 177, 236, 237, 286
" Smelts	2, 4, 8, 18, 33, 191, 217
" Steelhead	48
" Sturgeon	10, 237, 257
" " , fishing for	71, 72, 73, 204
" " , rod	204
" Trout	10, 48

Fish Corall	4
" nets	4
" Rakes	22
Fishermans Cove	185
Fishing	55,90,162,176,177,183,237
" Frame	176,177
" Laws	177
" Spear	177
" Tackle	185
" Time	292
Flag(s)	92,106,116
" , Description of	117
" , Squamish	92
Flames	262
Flathead, last Indian	58,155,185,201
Flattery, Cape	128,170
Flint spear	279
Float, Sunnyside	82
Flood	90,166,183
Floor, Dancing	262
" Earthen	266,269
Floridablanca	193
Flounders	2,4,10,52
Flour	10,56,172,284
Folly of greed	172
Food	8,10,12,14,26,27,33,38,39, 40,48,52,71,72,83,89,101, 114,116,129,175,176,232, 237,249,250,268,270
Fort(s)	169,187
" , proposed (Homulcheson)	100
" Simpson	167,173
Fortuneteller	40
Fowl, chickens	101
" , water	184
Frank Charlie (Ayatak)	50,51,183,186,205,213,214, 223,255
Franks, Jim (Chilaminst)	21,35A,155,171
" " , Indian Nomen- clature	223
Fraser, Angus	286
" River	28,29,50,54A,89,157,160, 178,182,187,195,196,213,214, 223,238,259,293
" Simon	54A,214,223
" " , Arrival of	292
" " , Diary	294
Freight Canoe	119
French John (Supplien Guinne)	79,208
Frenchman	208
Fruit, Apples	116
" Berries	10,12,39,83,116,129,176,188, 270

Fruit, Berries, black-	83,129
" blue-	10,39,83
" elder-	10,12
" goose-	188
" rasp-	116
" Cherries	45,129,272,273,274
" Crabapples	123,172,254
" Orchard	6,45,94
Funeral (see burial)	40
Fur(s)	41,168
" , buying	180
Galiano	193
Gambier Island	64A
Game, Bear	10,26,87,268
" " , grizzly	18,91,119
" Beaver	10,14,33
" Deer	10,11,14,26,33,37,38,190, 261,268
" Duck (see Ducks)	14,18,27,33,52,143,232,233, 234,235,237,265,286,290
" Elk	14,27,28,30,37,182,238
" Goose	115
" Grouse	261,284
" Moose	14
" Mountain goat	40,41
" Pigeons	52,115,117,142
Games	80,81,82,195
Garden(s)	26,27,176,290,291
Gardening	238
Garibaldi (Chy-kai)	17
" Mountain	62,84,85,248
Garipée	64
Garments (see Dress)	19,168,170,179,190
Gassy Jack	64,208,209,220,273,274,285
" " , wife	117,208,209,272,273,274
Gastown	5,26,58,65,66,82,94,102,161, 163,165,195,197,199,208,212, 218,220,240,241,257,274
Gasboat	179
Genealogy	52,78,79,91,102,108,144
George, Chief (Chip-kaay-am)	2,3,29,118,144,149,158,159, 171,260,261,264,265,266,267, 270
" , Mrs.Harriet (Haxten)	14,54A
" , King, V,	108
Gernandez, Gregoria	220
Gerrin, John	206
" Ned	206
Ghosts	271
Gibson's Landing	34,90,188
Gifts	170,200,266,284,285
Gillespie	277

Goat(s)	51
" , Mountain	40, 41
" hair	136, 189
" skin	29, 74
Gods	293
Goldpieces	284
Gonsalves, Joseph	220
Goose	115
Gooseberries	188
Government, British	172, 177, 178
"	172, 254
Grafton, W.A.	1, 4, 25, 29, 258, 261
Granville	14, 156, 157, 167, 209, 222, 225, 274, 288
" Hotel	288
" Island (Sandbar)	2, 4, 31
" Road	20, 55
" Street	19, 160, 254, 257, 275
Grave(s)	19, 91, 92, 110, 133, 200, 201, 229, 230, 231, 263
Graveyard(s)	1, 3, 6, 25, 56, 57, 91, 97, 110, 118, 189, 229, 230, 231, 254, 258
Great Northern Cannery (Stuckdale)	90, 91, 173
Greed, folly of	172
Greer, Sam	45
Greer's Beach	225, 255
Grey, Capt.	191
Grievances, land	215
Grindstone	232, 233, 234
Grizzly bear	18, 91
Grouse Mountain	84, 85
" Jim	284
Grove Crescent	219
Guinne, Ada (Young)	79, 94, 102, 208, 275, 277
" Supplien (French John)	79, 208, 275
Gun, Nine o'clock	60, 64, 285
Gunboat(s)	94, 196, 249
Gun(s)	36, 87, 188, 214, 216, 268

Haat-sa-lah-nough, Chief 226
 (see Khaatsa-lah-nogh)
 Habitations (see Houses) 68, 279

Hair	26,39,55,69,74,84,141,170, 203,212,273
Haircut	39,74
Halfbreed(s)	52,55,64,102,285
Halibut	176
Hall, Mrs. J.Z.	56
" Rev. Joseph	294
" " W. Lashley	156
Hamilton, L.A.	110,114,201,272
" Street	110
Hammer	85
" , stone	29,30,61,89,148,185,257,259, 260,291
Handbook of Indians of Canada	223,224
Hanging	121,178,232,233,234
Harbour, Eagle	190
" Vancouver	12
Harris, Mr. and Mrs. Frank	258,259,263
Hastings Mill Store	45,82,101,118,150
" Sawmill (Kumkumlye)	4,14,23A,25,31,32,51,52,65, 66,92,100,126,144,157,180, 214,232,249,253,254,255,284, 286,287,288
Hastings	28,158,160
Hatchets	233
Hat(s)	13,26,35,69
Harten (Mrs. Harriet George)	14,15,51,52,54,54A,63,68,84, 91,117,186,187,188,193,265
Hay	101,118
Hayes and McIntosh	290
Hay-much-tun	42
Hay-not-em	3,7
Hay-tulk (see Khaytulk)	4,7,8,23A,51,52,55,56,80,84, 86
" sons	71
" tomb	1,7,19,23A
Headdress	19,68,69,73,137,170
Health	73,142,174
Healing	174
Hearths	281
Heating	45
Heather Street	270
Helldivers	290
Helmcken	172
Hemlock	33,122
Hendry, John	288
Henry, Jack	204
Herald Street	164
Herefords	177
Heroine	202

Heroism	202
Herring	33, 52, 286
" , fishing for	239
Hewer	270
Hill-Tout, Professor	8, 9, 18, 36, 57, 66, 155, 156, 159, 161, 186, 190, 195, 213, 215, 217, 269
" Indfan nomenclature	222, 223, 224, 225, 226
" , letter from	219, 241
History	76, 125, 126, 127, 183, 184, 186
Hogan's Alley	83
Hollyburn	126, 127
"Holy Joe"	220
Homer Street	294
Homes	56, 279
Homulcheson (Capilano)	17, 31, 49, 50, 51, 54A, 65, 68, 100, 106, 115, 122, 126, 127, 144, 186, 188, 192, 213, 221, 235, 251
" , burning of	186
" Creek	144, 213, 218
" , Fort at	100
Honest	171, 254
Hopkins Landing	96
Hops	83
Horne, A.P.	264, 266
Horse races	101
Horse(s)	4, 27, 51, 84, 101, 132, 275, 290
Horseshoe Bay (Cha-hai)	62, 90
Hotel	209, 274
Hotel, Granville	288
Hotel Vancouver	19
House(s), first at Whoi Whoi	50, 54A, 273, 274
" community	159, 161, 171, 176, 180, 261, 269, 281
" " , drawing	282
" dead	159, 230, 263
" description of	169, 281
" destroyed	21, 23, 161
" (lumlum)	1, 4, 23A, 24, 31, 34, 42, 45, 47, 49, 53, 56, 58, 90, 91, 123, 125, 126, 127, 203, 279
" potlatch	3, 42, 44, 94, 125, 126, 156, 158, 171, 181, 184, 199, 200, 258, 259, 284
" pow wow	24, 26
" Squamish	47, 188
" Whitemen's	210
Howay, Judge	103
Howe Sound	34, 35A, 47, 62, 63, 100, 141, 162, 190, 201, 213, 279
" " Jim	201, 220, 221, 284, 286
" Street	5, 35A, 254

Hudson's Bay Co.	56,195
Hunt	182
Hunting	29,63,87
Hunting canoe	33,48,52,143
Huphapai (Cedar Cove)	25
Hutchings, George S.	226
Hyas Joe	104,106,108,205,220,221
" , meaning of	108
Hymnchtum	49
Ice	61,292
Imperial Street	122,125,126
Implements, Indian	83,89,91,100,130,137,291
Indian Affairs Office	4,217
" Babies	141,142
" Braves	97
" Camp	219
" Camping grounds, first	99
" Ceremonies	104
" Church (see "C")	
" Council, Squamish	201,215,216
" Customs (see "C")	
" Ethics	69
" Houses (see "H")	
" Implements	83,89,91,100,130,137,291
" Language(s)	5,22,34,59,162,164,217
" " , Authority on	222
" Law	121,177,197
" Masks (see "M")	
" Nomenclature	159,189,222,223,226,229
" Paint	37,62,264,266
" Paintings	68
" Religion	62,89
" Reserves (see "R")	
" River (see Squamish River)	22,34,193,202
" Settlement	1,90,165
" Settler, first at Snaug)	3
" Trails (see "T")	
" Wives, whitemen's	64,94,199,201,209,210,251
" Work	29,53
Indians (see Tribes)	
" , Alert Bay	59,64
" , Bella Bella	171,179,180
" , Canoe	246

Indians, Chilcoten	64
" Chilliwack	293
" Coast	167,246,247,289
" Friends to whiteman	171
" Langley	292
" last to leave	6,281
" Lillooet	64
" Musquáam (see M)	
" Nootka	169
" Northern	190,260
" Point Roberts	293
" poor	274
" Powell River	59
" Prairie	69,170,246
" Sechelt	5,34,35A,90
" Seymour Creek	266
" Squamish (see S)	
" Stanley Park	157,160,162
" Skqomic	213
" West Coast	167,246,247,289
" Yale	196
" Yucklatew	34,68,175,180,189
Innes, John	24,261,262,269
Inlet, Rivers	167,179,180
Instrument, Musical	292
Insult	67,179,293
Invention	290
Irene	8,105
Isaacs, Dick (Que-yah-chulk)	14,165,186,240,268
" " , nomenclature	222
" Joe	8,92,220
Island, Bowen	33,63,210,211,261
" Deadman's	21,35A,52,57,110,191,232
" " , name	229,230
" Defence	190
" Gambier	64A
" Granville	2,4,31,176
" Kupper	206
" McMillan	292
" Pasley	210
" Reid	199,207
" Rowlings	238,239
" Texada	93
" Vancouver	212,289
Jack, Mrs. Christine	52
Japan, Express of	200,230
Japanese Monument	23
Jealousy, Folly of	172,235
Jennett, W.S., Surveyor	213,217
Jenkins	55

Jenness, Diamond	47
Jericho (Kyalmo)	4, 18, 28, 31, 32, 42, 43, 45, 82, 93, 122, 125, 160, 226, 255, 257, 284, 286
" Beach	93
Jericho Charlie (Chan-nal- set)	4, 5, 8, 18, 31, 37, 45, 61, 71, 73, 82, 89, 91, 94, 113, 118, 119, 128, 149, 220, 221, 255, 284, 286
Jerry's Cove	94, 126
Jerry Rogers	4, 32, 45, 94, 107, 118, 255
" camp	270
Jim Franks (Chilaminat) 21, 35A	155, 171, 250, 253, 254
" ", nomenclature	223
Jim Grouse	284, 286
Jimmy Jimmy	68, 91, 96, 286
" ", Chief	255
Joe, Capilano (see C)	
Joe, Old	292
Joseph Silvey	220
Josephine (Silvey)	198, 203, 210, 211
Jowyak	210
Judge Begbie	178, 233
" Brew	229
Julian	57
Kamloops	83
Kanachuck	255
Kahkailtun	216
Kahukhultun	108
Kanaka Ranch	285
" Row	220
Katsey	293
Keeahplahmoo	108
Kee-khaal-sum (Eagle Harbor)	187, 188, 190
Kee-olst	8, 55, 100, 114
Kelp	37
Kent, Harry E.	89
Kenryn, Ronald	265
Kerrisdale	94
Khaal-tin-aht	106, 197, 203, 204, 205, 210
Khab-ay	79, 102, 106, 114, 275

Khahtsahlano, August Jack	1,2,71,139,140,141,147,215, 216,245,249,253,254,255,259, 263,280
" Age	4,125,140
" Aunt	51,55,92,99,102,106,112,117
" Birth	114,128,133
" Brother(s)	52,53,56,70,92,114,143,149
" Change of name	80,86,88,88A,133,226
" Children	2,4,8,105
" Conversations	3 to 145
" Drawings	61,68,69,70,236
" Family masks	148
" Father (see Haytulk)	55,56,64,70,71,80,101,111,149
" Genealogy	52,78,91,102
" Home	95,101
" Indian nomen- clature	222,226,227
" Marriage	94
" Mother(Qwywhat)	51,52,63,64,66,70,74,112,117, 118,253
" Painting	23A,69
" Sisters	8,94,101,114,118
" The name	144
" Uncle	53,55,102
Khahtsahlanogh, Chief (see Legend)	1,2,3,7,8,14,23A,26,32,44,47, 52,70,74,75,80,86,92,100,149, 182,249,275,276
" Father	49
" Genealogy	79,114
Kharl-uk	100,114
Khar-nuk, Charlie	205
Khaykulhum (Port Mellon)	97
Khaytulk (Supplejack)	1,20,23,26,27,44,47,86,88,92, 102,110,111,113,114,149,150, 182,199,275
" Wife of	1,149
" Grave or Mausoleum	1,88,110,112,125,148,149,182
Kiapalano, Spelling of	213
Kiapilano, Old Chief (see Capilano)	50,94,95,106,115,144,196,197, 198,203,208,210,212,221,233, 235
" daughter (Lumtin- aht)	200,207
" grandchildren	204,210
" son	204
" The name	205
" Wives	95,198,205
" ,Young	106
" " , genealogy	106,144,205

Kiapilanoq	213
Kincade	201
Kindliness of Indians	171, 178
King Edward VII	53, 104, 108, 205, 215, 220
" George V	108
Kit-a-maat	163
Kitsilano	1, 4, 5, 8, 23A, 39, 80, 88, 107
" Beach	45, 70, 75, 137, 138, 160, 218,
	226, 286
" District of	182
" Indian Reserve	3, 14, 44, 55, 56, 64, 73
, pronunciation	159
" The name	86, 88, 146, 148, 159, 225, 226, 227
" Street car	226
" Trestle	5, 56
Klatawa	271
Klayala (G.G. McGeer)	59
Kleoplannah, Chief	213
Kleosaht	206
Klis-kwis	142
Klootch	243
Klootchman	235
Knife, stone	30, 39, 72
Koalcha	224
Kokite	173
Kokohaluk	186, 187, 188
Kokohpai	172
K'pul	63
Kum-kum-lye (Hastings Sawmill)	25, 31, 190
Kupper Island	206
Kwaguitl Confederacy	289
Kwanaton	19
Kwe-ah-kultu	107
Kweesakult, Sam	204
Kyak	290

Labor-saver	290
Lacrosse stone	245
Lacrosse	80, 81, 195
" ball	107
Lady Dufferin	220, 284, 287, 288
Ladysmith	271
Lah-wa	2, 5, 50, 51, 54A, 104, 108, 109,
	115, 165, 203, 214, 215, 220, 223,
	240, 251, 256

Lah-wa, Chief, drowning of	55,109,144,161,165,214,256
" Mother of	95
Lake	7,23A,40
" Beaver	7,185,189,246
Land grievances	215
" question	177,178,194
" sale of	226
Landing, Gibson's	34,90,188
" Rowlings	160
Lane, Maiden	220
Landmarks, Indian	279
Langara Point	100
Langley	292
" Indians	292
Language(s)	5,22,34,59,162,217
" , Ankameenum Indian	164
" , Authority on Indian	222
" , Chinook	100,230
" , Squamish	22,59
Lantern, magic	180
Last to leave, Indians	26,281
Laundry, Chinese	82
Lodge, same as	153
Law	121
" British, Indian respect for	178
" Fishing	177
" Indian marriage	197
Lawyers	41
Layhulette (Mary)	54A,216,227
Leather	283
Leeson, B.W.	119
Legend(s)	3,14,15,16,17,18,40,41,54A, 59,66,68,74,90,114,147,162, 166,171,172,180,183,198,217, 248,253
" of Masks	148 to 153
" , Qoitchelahl	186
Letter, Ball to Matthews	108
" Brew to Colonial Sec-	
retary	99,100
" Launderers to Colonial	
Secretary	99
" Matthews to Ball	220
" Sentell to Matthews	219
" Tate	294
Lignite, black	291
Lillooet	44,74,75
" Indians	64
Lining, fluffy cedar cradle	190
Linton's, Andy	248
Liquor	36,40,161,180,214,265,267,284
Liquorice root	235

Little Mountain	87
" Tommy	220
Liverpool	292
Locarno Beach	172
Lock, Dave	94
Lockit, Joe	,52,220
Lodge(s)	153,279
" , steam	219
Loggers	288
Logging	18,107,255,277
" camp	45,82,284
" road	257
Logs	12,18,82
" , scale sheets	15,18
Lomtinaht (Lumtinaht)	200,203,204,210
Longshoremen	52,102
Lonsdale Avenue	189
Lord Stanley	1,26,79,149,263,275,276
Lost Lagoon	101
Louise	2,8,94,101,105,203,204,243
Lucklucky	190
Lucy	8,55,208
Lumberman's Arch (Who1 Who1)	7,19,23,25,49,57,65,99,160, 161,184,199,241,258
Lumlum (see House)	
Lumtinaht (Lomtinaht)	200,203,204,210
MacInnes, Tom	100
MacKenzie	269
Mackie, William	270,271
Machine	288
Machines, sewing	284
Maddams, Charlie	290
" Ranch	290,291
Madeleine (Qwahalia)	117,208,209,272,273,274
Magee Road	8
Maggie	94
Magic lantern	180
Mahly	35A,213,255
Maiden Lane	220
Mail contractor	292
Maisie	124,139
Mallard ducks	290
Manquam	91
Mannion, Joe	64,82,201,220,285,288

Man-o-war	196
Manure	290
Map(s)	91, 92, 125, 160, 213, 217, 218, 292
" , Eliza's	90
Maple Beach	83
" trees	190
" wood	150
Marega, Charles, Sculptor	185, 202, 223
Maria	201
Marine Drive	172
Marpole, First settler at	275
Marriage(s)	9, 54, 74, 75, 94, 95, 197
" , first	208, 275
" , " child of first	275, 277
" of Joseph Silvey	197
" law, Indian	197
Marrianne (Swanamia)	8
Mary Ann	4, 88A, 203, 204, 210
Mary (Layhulette)	54A, 216, 227
Mask(s)	19, 53, 68, 69, 70, 97, 137, 138, 262
" , Khahtsahlano Family	148 to 153
Mat(s)	38, 39, 58, 142, 161
" , camping	86
" , cedar bark	142
Mathias, Joe (Capilano) (see C)	
Mattheson, D.A.	272
Matthews, Major J.S.	
" , Abolition of Potlaches	284, 285
" , Comments by	9, 11, 15, 16, 18, 20, 23A, 28, 35A, 49, 54, 55, 56, 58, 59, 60, 81, 64, 68, 76, 90, 96, 102, 104, 107, 108, 110, 111, 114, 117, 119, 121, 124, 127, 128, 130, 135, 136, 139, 145, 146, 147, 163, 165, 167, 170, 171, 172, 174, 176, 181, 182, 183, 186, 189, 190, 194, 195, 196, 198, 201, 204, 205, 209, 218, 219, 226, 227, 228, 233, 236, 241, 242, 243, 244, 245, 252, 253, 254, 256, 259, 260, 263, 267, 276, 279, 281, 287, 291, 294
" First marriage	275
" Indian nomenclature	222
" Letter to Ball	220, 221
" Map	292
" Rededication of Stanley Park	275
" Tides	280
" Visits Qwahailiyah	272, 273, 274
Matting	86

Molly, heroine	202
Montreal, Bank of	288
Moody's Mills	275, 277
Moody, Napoleon	201
" Port	28, 34, 50, 79, 193, 274
" Sue	19, 20, 21
" Tim (Yahmas)	58, 64, 145, 155, 186, 201
" " Indian nomenclature	223
Moodyville	79, 102, 160, 249, 250, 271, 275
" Sawmill	19, 20, 54A, 64, 161, 243, 252
Moonmen at Nootka	167, 168, 169
Morley, Alan	111
Morton, John	48, 221, 231, 233
" " First trip	228, 229
" Ruth	232
Morton's clearing	232
Moss	39, 239
Mother	51, 52, 64, 70, 74, 101, 149
"Mother of all Indians"	166, 172
Mount Baker	84, 85, 166, 172
" Pleasant	213
Mountain View	57
Mountains, Garibaldi	62, 84, 85, 248
" Grouse	84, 85
" Little	87
" Sakus	84, 85
Mowich	268
Mowitch Jim	201, 207, 220, 286
Mud	290
" , blue	136
Mudge, Cape	180
Mules	107, 251
Munn, Mr.	163
Murders	180
Murray, John	235
Museum	47, 241, 261, 291
Music	293
Musical instrument	292
Muskeg	160
Musk rats	160
Musqueam	8, 34, 35A, 50, 51, 54A, 55, 56, 94, 95, 107, 167, 196, 203, 281
" Indians	2, 19, 31, 44, 157, 196, 214, 293
" Indian Reserve	1, 160, 292
" Indians, Protest of	205, 213
Mustache	55, 84

Nails	52,58,262
Names	162
" Chiefs	159,160
Nanaimo	42,56,95,100,157,163,164,167, 175,176,188,260
" Bastion	100
Narrows, First (Sunz)	49,51,54A,55,68,100,123,126, 156,191,200,230,258,259,280,286
" " Bridge	55
" " Water pipes in	109,258
" Second	49,156
Narvaez (see History)	90,122,125
Navvy Jack	52,64,115,204,210,220,285
Neah Bay	128
Neil, Herbert	265
Nets, fish	4
Newman	64
" Billy	102
New Westminster	27,28,79,116,157,158,160,196, 228,229,231,233,234,238,274, 288,292
Nicknames	220
Nicomen	216
Nine o'clock gun	60,64,285
Nita	273
"Nobby", a game	82
Nomenclature, Indian	159,189,222,223,226,229
" Hill Tout on	222,223,224,225,226
" Isaacs on	222
" Khahtsahlano on	222,226,227
" Matthews on	222
" Paull on	222,227,229
" Tate on	222,226,229
Nooksahk	157,162,167
" River	162
Nootka	167,269
" Indians	169
North American Boundary Com- mission	238
North Arm	64,89,187,192,193,196,202, 203,238,259,293
" " Road	160
Northern Indians	190,260
North Vancouver (Ustlawn)	31,47,65,239,240
" " Mission	51,57,64,144,162,240,248
Nosey Joe	292
Nye, Alfred J.	235

Ocean Falls	167,173
Octopi	280
Octopus	114
Ogden Street	64,71,73
Oil	33,63,135,136,176
" herring	239
" whale	210
"Old Chief" Capilano (see C)	
"Old Cronie"	47,49,54A
"Old Joe"	292
"Old William"	249
Onions	270
OOlichana	33,135,236
" , oil	136,176
Oppenheimer, Mayor David	19,23A,79,275,276
Orchard	6,45,94
Ottawa	241
Otter, sea	63
" garments	168
Oxen	4,107,257
Oyster Bay	271
Paapeeak (Brockton Point	25,64,184,273
Pacific Great Eastern Rly.	116
" " " train	44
Paddle	265
Painting(s)	23A,45,58,68,69,70,105,110,
	132,201
Paint(s)	37,62,264,266
" black	62
" blue	62
" red	62,264,266
" white	62
" yellow	62
Papoose	232
Parker, Rev. P.C.	229,231,233
Parsonage	82,157,235
Pasley Island	210
Pastor	294
Pastoral travels	157,158,160,173
Paull, Andrew (Qoitchetahl)	4,8,14,15,19,34,67,144,170,
	182,193,194,213,214,215,216,
	217,230,248
" " ,genealogy of	186
" " ,Indian graves	230
" " ,Nomenclature	222,227,229
" " ,Narrative	183 to 190
" " ,Wife of	58

Paytsamaug	54A, 144, 188, 216
Peace, Indian desire for	68
Pemberton	44
Perch	2
Perkins	64
Pestle, stone	29
Phibbs, J.C.P.	264
Phonetics	224
Photograph(s)	1, 19, 29, 47, 49, 53, 69, 79, 82, 105, 108, 119, 148, 150, 170, 197, 199, 275
"Pie Face"	286
Pier, Ballantyne	284
Pigeons	52, 115, 117, 142
Pigs	51, 84, 101, 132, 163, 291
Pintail ducks	290
Pioneers' Association	279
Pipe line road	7, 51, 79, 101, 110, 128, 132, 149, 246, 258, 259, 263
Pipes, bag	293
" waterworks	109, 258
Pitch sticks	258, 272
Pittendrigh	182
Plant, Addie (nee Young)	79, 94, 102, 208, 275, 277
" Catherine	277
" Delia	102
" Frank	79, 102, 275, 276, 277
" Jesse	102
" Lena	102, 277
" Lizzie	102
" Mary	102, 103
" Peter	64, 79, 102, 114, 208, 275
Plates, tin	168
" wooden	38, 39
Platform	200, 269
"Plumper", H.M.C.S.	50, 54A, 198, 213
Point Atkinson	126, 127, 187, 190, 192, 230, 258
" , Brockton (see B)	126
" , Ferguson	21, 22, 28, 34, 35A, 82, 83, 126, 162, 191, 193, 253, 257
" Grey	100
" , Langara	3, 14, 74, 162, 196, 197, 279
" Roberts	293
" " Indians	189
" , Roch	100
" , Watts	1, 3, 23A, 26, 31, 49, 75, 84, 91, 126, 127, 155, 184, 192, 258
" , Prospect	40, 94
Policeman, first	118
" Tom	

Polly	112,117
Pookalosum	133
Pookcha (Spanish Banks)	278
Poor, Indians	274
Poquissin Indian Reserve	8
Population, Indian	10,11,12,23,31,141,159,184
Port Moody	28,34,50,79,193,274
Portugese Joe (Joe Silvey)	21,62,64,95,165,208,235,241,285
" " , three	220
Postmaster, first	225,226
Post Office	226
Posts	262
Potatoes	26,89,249,250,270
Potlatch	23,31,32,36,39,40,42,53,56,71,118,140,170,197,203,205,206,230,240,246,264,265,267
" gifts	170,200,266,284,285
" " ,sewing machine	284
" house	1,3,42,44,94,125,126,156,158,171,181,184,199,200,258,259,266,284
" , last Indian	287
" , Rancherie	284
" , Seymour Creek	266
Poultry	142,173
Pow wow	56
" house	24,26
Powell River	5
" " Indians	59
" Street	19
Prairie Indians	69,170,246
Praying	180
Preacher	157,158
Present	170,187,200,266,284
Priest	62,64,65,66,83,116,148,149,214,243,251,254
" ,first	92
Princess	198,200,203
Privy Council	41,178
Prof. Boas	174
Pronunciation	9,34,35,44,50,67,80,86,140,146,155,159,184,213,219,225,226
Prophecies	116,183,198,293
Proposed fort	100
Prospecting	195
Prospect Point (Chaythoos)	1,3,23A,26,31,49,75,84,91,126,127,155,184,192,258

Protestant school	243
"Protestant hell"	243
Puckhale (or Puchahls)	25,165,241
Pudding	72
Punishment(s)	121,172
Qoitchetahl (Andrew Paull)	14,15,183,186
Quain-nia	69
Qual-kin	32
Quatsalem	49
Queen Charlotte Island	30
Queen's Day	101
Question, land	177,178,194
Que-yah-chulk (Dick Isaacs)	14
Quilchena	226
Quilestrok	210
Quinah-ten	94
Qwahalia (Madeline)	209,272,273,274
Qwhaywat (or Qwywhat)	1,4,7,18,45,51,74,117,118, 125,149
Raccoon Island	202
Race, horses	101
Rakes, fish	52
Railway, Canadian Pacific	225,226,235,272,292
" Pacific Great	
Eastern	116
Raley, Dr. G.H.	59,82,136,281
Rancherie	144,235,284,287
Ranch, Kanaka	285
" Maddams	290,291
" Milk, Seymour Creek	264
Randle, Thomas	66
Raspberries	116
Rat Portage Lbr. Co. mill	55,244
Raven	248
Rayner, James	66
Rededication of Stanley Park	275
Red paint	62,264,266

Reid Island	199,207
Relatives	261
Relics, Indian	238,239,245,260,279
Religion, "	62,89
Reserve, Capilano Indian	217
" False Creek Indian	159,160,281
" Kitsilano Indian	3,14,44,55,56,64,73,226,281
" " "sale of	41,194
" Musqueam Indian	1,160,292
" North Vancouver Indian	14,55,117,186,204,240,272
" Point Grey Indian	196
" Poquiosin Indian	8
" Seymour Creek Indian	29,264,266
" Skwamish Indian	213,217
" Songhees Indian	118,128,172
" Stamish Indian	47
" Yek-waup-sum Indian	7
Revenge	34
Rhodes, Mr.	216
Richards, Captain	50,54A,213
Ridley, Harold E.	20,283
Rifle (see Guns)	160
Right-of-way, C.P.R.	226
River	54A
" , Campbell	180
" , Capilano	55
" , Fraser	29,29,50,54A,89,157,160, 178,182,187,195,196,213,214, 223,238,259,293
" , Nooksahk	162
Rivers Inlet	167,179,180
" , Mr.	64
Road	7,23A,26,27,29,51,79,101,110, 132,241,242,246,258,259,263
" Alma	226
" Granville	20,55
" Logging	257
" Maggee	8
" Pipe Line	7,51,79,101,110,128,132,149, 246,258,259,263
" North Arm	160
Roaf, Mr.	264
Roast	38,73
Roberts Creek	35A,90
Robertson, A.M.	21
" & Hackett	254
Roberts, Point	3,14,74,162,196,197,279
Robes, embroidered	153
Robson, Dr.	294
Roch Point	189

Rock, Seal	258
" Siwash (see Siwash)	73, 75, 109, 115, 126, 127, 166, 185, 189, 263, 271
" Slalacum	271
Rock(s)	17, 35A, 38, 49, 62, 63
" slate	39
Rod, Sturgeon	204
Rogers, Jerry	4, 32, 45, 94, 107, 118, 255
Roll, School	102
Roman Catholics	116, 148, 149, 214, 241, 243, 248, 251
Romance of Vancouver	113
Roof	161, 169, 170, 269, 287
" openings	261, 262, 264, 269
Rookeries, The	220
Roots	29, 89, 134, 259, 260, 262, 270
" , dried fern	10, 12, 172
" , liquorice	235
Rope, cedar bark	52, 53, 61, 71, 72, 119, 120, 161
Rouge	37
Roundhouse, C.P.R.	235, 272
Rowia	210
Rowling	182
" , Harry S.	238
" , Henry S.	236
Rowlings Island	238, 239
" Landing	160
" Station	238
Royal City Planning Mills	288
" Engineers	23A, 112, 149, 160, 238
" Humane Society, medal	202
Rugby	195
Saffin, Mrs. T.	245
Sahix	189
Sahp-luck (see Capilano)	104, 106
Sail(s)	91, 93, 167, 293
Sailing ships	108, 163, 167, 168
Sails, deer skin	251
Saitupsum	67
Sally	4, 14, 99, 165, 241, 249, 270, 284
Salmon	2, 3, 14, 33, 91, 162, 277, 236, 286
Saloon	82, 197, 198, 209
Salpean	255

Sandbar (Branville Island)	2,31,176
Sandflats	278
Sandstone	73,114
San Francisco	288
Sardia	171
Sasamat	21,22,193
Sausage	12
Sawmill, Dominion	288
" Fader Bros.	254
" Hastings	4,14,23A,25,31,32,51,52,65, 66,92,100,126,144,214,249, 253,254,255,284,286,287,288
" " ,storekeeper	288
" Captain Stamp's	99
" Moodyville	19,20,54A,64,161
" Rat Portage Co.	55
Sawn boards	287
Scales, Logging	15,18
" Mr.	26
School (see Education)	163,164,252,290
" , Alexander	290
" , boys and girls	173,174
" , Hastings Sawmill	102
" , Protestant	243
" roll	102
Schooling	183
Schooner(s)	91,100,180,210
Scjunk	90,153,201
Scomiak, Chief	128
Scott, Charles	105
Scow	290
" , Johnny	163
Sculptor (Marega)	185,202,223
Seaforth Drill Hall	41
Seaforth Highlanders	
Sealing	210
Seal Rocks	258
Seals	63
Sechelt (Stawk-ki-yah)	42,56,260,261
" Indians	5,34,35A,90
Second Beach (Staitwouk)	27,31,101,136,184,265
" Narrows	49
Secret order	173,174,175
Secret Societies	97
See-ahm (a chant)	287
Seeyikclaymulk	50,54A
Semelano, Chief	216
Semiahmo Bay	162
Sentell, E.B.,	219
Serpent, legend,	15,16
" slayer	186
Servants	261

Settler, first at Snaug	3
Settlement, first Indian	1
Sewing machines	284
Seymour Creek (Chay-chil-wk)	29,31,65,118,144,157,161,162
" " Indian Reserve	29,264,266
" " Milk Ranch	264
Shakes, cedar	91,94,161,262,264,266
Shalal	176
Shap-luk	104,106
Shaughnessy Heights	226
Shawl	8,105,267
Sheep	51,132,163
Sheepshanks, Bishop	232
Shells (clam)	49,60,152,153,219,241,242,258
" " , mounds of	175,260
Shoes	246
Ship(s) (see Schooners)	93
" , First sailing	108,167,168
" , H.M.C.S. Discovery	154
" , Steam, Capilano	33
" , War	93,94,125,126,180,196
Shoot	74,91,92,93,101
Shooting	290
Shop, First butcher	82
Shot, Cannon	93
Sick	56,80,112
Silvey, Joe (Portugese Joe)	94,195,196,197,208,209,210,
" , Mary Ann	211,220
(Khaal-tin-aht)	197,198
Sim-sah-mulls	73
Simmons, Joseph Silvey	195
Simpson, Fort	167,173
Simson, Calvert	284,286,287,288
Singing hymns	180
Sister(s) of Khahtsahlano	4,8,94,132,165
Site, camp	241
Siwash Camp	219
" , Epithet	250,254,285,289
" Indians	289
" Legend	253
" Rock (Slahkayulsh)	73,75,109,115,126,127,166,
" " , Wife of	185,189,263,271
" , The word	75
Skaalsh	124,146,155
Skakultum	263
Skate	54A
Skaywitsut (Point Atkinson)	61
Skeletons	187
	241

Sko-mush-oath	35A
Skwa-lock-tun	187
Skwawmish Indian Reserves	217
Skwa-yoos, Chief	137, 253, 255, 257, 268
" (Kitsilano Beach)	138
Slabs, cedar	24, 26, 44, 45, 58, 61, 126, 129, 148, 159, 169, 190, 279, 281, 287
" , making	129
Slahkayulsh (Siwash Rock)	172, 185, 189
Slail-wit-tuth (Indian River)	22, 49
Slalacum Rock	271
Slate chisel	38, 130
Slave(s), Indian	66, 67, 68, 179, 203, 261, 269
'Slawn, (North Vancouver Mis- sion)	51
Sleep	44, 84, 264, 266
Sliaason	51
Sling	17, 248
Slippery, Dick (Supple Dick)	232
Small Bands, Reason for	162
Smallpox	21, 23, 23A, 25, 241
Smamchuze	5, 35A, 190, 254
Smelts	2, 4, 8, 18, 33, 191, 217
Smith, Joe, (buried alive)	159
" , Harland,	
" , Mrs. D.R.	211, 285
" , Peter	32, 64, 201, 210
Smoke	261, 264, 269, 281, 284, 287
"Smoke got in my eyes"	287
Smoking	293
Snakes	41, 252
Snaug (Burrard Bridge)	1, 3, 5, 7, 10, 23, 31, 40, 44, 45, 49, 51, 55, 65, 71, 75, 86, 88, 118, 140, 149, 167, 171, 176, 181, 245, 255, 257, 270, 281, 286
Snow	37
Snowstorm	183
Snows", "Two	293
Soap	39
Societies, secret	97
Songhees Reserve	118, 128, 172
" " ,value of	172
" " ,amount re- ceived	172
"Sore Neck Billy"	220
Sores	174
Spackman, Rev, F.S.	289
Spaniards	21, 22
Spanish	90, 91
" Banks	71, 72, 125, 217, 278
" Explorers	100, 217
" " , Record	100

Spars	82, 270, 271
Spear(ing)	27, 30, 33, 48, 52, 63
" (s)	100, 143, 177, 235, 279
" flint	279
" iron	100
Spectacle	280
Speech	34, 56
Spelling	189
Split cedar	30, 42, 90, 159, 281
Splitting cedar, method of	130
Spoon(s)	39, 56
Sprague, Jack	232
Spratt's Oillery	239
Springer, Ben	54A, 243
Spruce	89, 122
Spuc-ka-naah	22
Squaw(s)	231, 232, 233, 270
Squamish	5, 7, 10, 12, 14, 23A, 25, 31, 33, 44, 47, 49, 62, 66, 68, 75, 81, 90, 94, 133, 183, 186, 187, 253, 257
" Buildings	287
" Dress	70
" Flags	92
" Houses	47, 188
" Indian Canoe	170
" " Council	201, 215, 216
" Indians	5, 17, 18, 35A, 44, 50, 53, 63, 71, 108, 113, 162, 173, 187, 213, 215, 241
"Squamish Jacob"	220, 221
" Language	22, 59
" Masks	148
" Northern boundary	47
" River	3, 4, 8, 11, 15, 34
" Territory	34, 47
" Tribe	15, 29, 34, 53, 70, 99, 160, 162, 186, 215
" (Who1-nuck)	90
Squatter(s)	66, 99, 185
Squirrel	150
Stable	101
Stage	266
Stait-wouk (Second Beach)	31, 32, 33, 51, 136, 189
Stamish	81, 91
" Reserve	47
Stamp, Captain	99
Stamp's Mill	99, 250
Stanley, Lord	1, 26, 79, 149, 263, 275, 276
" Hon. Mr.	276
" Park	1, 4, 7, 8, 14, 19, 21, 23, 23A, 25, 26, 39, 40, 51, 53, 55, 64, 79, 101, 109, 132, 161, 184, 185, 201, 229, 231, 240, 241, 246, 258, 263

Stanley Park, cattle in	27,277
" " dedication of	1,79,149,259,275,276
" " driveway (see	
road)	23,49,229,258
" " community house	159,161
" " , houses at	21,23,23A,42,58,
" " Indians	157,160,162
" " , proposed fort at,	100
" " , Indian village,	246
Starr, Captain	162
" Jim	162
Station, Rowlinga	238
Staw-ki-yah	35A,47,90,201
Stawmass	186
Stay-maulk	140
St. Catherines Street	290
Steam bath	219
Steamboat	273,274
Steamer "Beaver"	155
" "Capilano"	33
Steers	101
Stephenson, Dr. F.C.	181
Sternwheeler	209
Steven's Ferry	160
Steveston	163
Stick, fire	87
Sticks, pitch	258,272
Stikine, Joe	261
Stoak-tux (or Stuk-tuks)	185
Stockade	187
Stogan, Chief	195
Stone	17,89
" Arrowheads	91
" Anchor	71,72,73
" Chisel	29,61,89,148
" , fire	83,86,291
" , grind	232,233,234
" Hammer	29,30,61,89,148,291
" Knife	30,39,72
" , lacrosse	81
" Tools	235,236,291
Store	196
" , first	165,241
Stories (see Legend)	109,279
Storekeeper	288
" , third	284
Strangers	293
Stream	7
Street car line	226

Streets, Abbott	156,160,294
Alma	226
Ash	94
Balsam	226
Bayswater	73
Broadway	226,290
Cambie	82,87,215,259
Carrall	5,82,228,235,272,286
Cedar	1,6,45,70,245
Chestnut	44,45,71,73
Cordova	19,56
Cornwall	156
Cypress	64,118
Denman	228
Fir	6
Georgia	19
Granville	19,160,254,257,275,
Hamilton	110
Heather	270
Herald	164
Homer	294
Howe	5,35A,254
Imperial	122,125,126
Main	160
McDonald	107
Ogden	64,71,73
Powell	19
St. Catherines	290
Trafalgar	226
Water	82,197,246,248,288,294
Yew	45,253,255
York	228
Stuckale (Great Northern Cannery)	90,91,173
Stuk-tuks (or Stoak-tux)	185
Sturgeon	10,237
" , fishing for	71,72,73,204,257
" rod	204
Sugar	10,12,164,279
" Jake	220
Sumas	83
Sum-kwa-ht	107,204
Sun, Vancouver	113
Sunnyside Float	82
Sunz (First Narrows)	26,49,75,109,223,263
Supper	56
Supple Dick, Chief (or Slippery Dick)	232
Supplejack (Khay-tulk or Hay-tulk) (see Hay-tulk)	1,4,5,7,8,20,23,63,84,86,99, 100,101,102,111,114,199,220, 249,258,275

Supplejack, grave (see mausol-	
eum	1,19,23A,26,88,132,133,258, 259,263,276
Supplien Guinne (French John)	79,208
" " Genealogy	275
" " Mrs.	208,275
Supreme Siam	215
Survey	132,190
Surveyor	26
Susan	210
Swamp	159,160,257,260,286
Swanamia	1,4,8,28,83,88A,153
Sweeny	288
Swet, Philander	251
Swby-whee (Swywee)	69,239
Swillamcan	255
Sword	293
Swymuth (New Westminster)	172
Tast-tum-sum	22
Table	38
Tait, W. L.	55
" Sawmill	55
Tales	109,279,280
" , "Fairy"	287
Talton Place	226
Tate, Rev. C. M.	3,4,9,23,30,155,195,213,214, 215,240,255,260,269,281,294
" " , Autobiography of	163,164
" " , books by	181
" " , death of	181
" " on Indian graves	230
" " " Nomenclature	222,226,229
" " , memorial tablet,	59
" " , narrative	156 to 180
" " , pastoral travels,	157,158,160,164
Tay-Hay	23,23A,42,49,118,199
T.B.	142
Tchwashina	293
Tck-qualia (Tck-Kwalla) (see lacrosse)	80,245
Telegraph	196
Telford, Dr.	116
Tashes	85
Tea	10,12,56,158,279

Teacher, school	252
Teaching, Christian	174
Teal, ducks	290
Teeth	73, 173
Tee-who-quam-kee	32
Tender Jim	113
Ten widows	118, 128
Texada Island	93
Third Avenue	55
Thit-see-mah-lah-nough, Chief	160, 195, 226
Thluk-thluk-way-tun (Barnet Mill)	22, 49
Thomas, Chief	160
" , Joe	203, 204, 210
Thompson, F.J.	264, 267
Thunderbird	137, 289
Tide	52, 284, 286, 290
" extreme low	280
Timber	32
Timber & Trading Co., B.C. Mills	288
Time, measurement of	62
Tim Moody (Yahmas)	58, 64, 145, 155, 185, 186, 201
Tin-tw-mayuhk	44
Toboggan, Indian	61
Toe-who-quam-ki (Tow-hu- quam-kee), or Tow-who-quam-kee Tom-quam-kee Tow-hy-quam-kee To-who-quam-ki	56, 74, 286
Tooktakamai	3, 14, 49
Took-tpeak-mik	1, 149
Tom, Alec	20, 21
Toman, Tommy	273, 274
Tom, Chief	5
Tomb	1, 7, 19, 23A
Tomlinson	258
Tom-toms	231, 264, 267
Tools	130
" , stone	235, 236, 291
Totem poles	24, 49, 57, 103, 246, 261, 289
Tow-hu-quam-kee (see Toe- who-quamki) or Tow-hy-quam-kee To-who-quam-ki Tom-quam-kee Tow-who-quam-kee	42, 45, 73, 94
Tractor, steam	107
Tracy, Col.	263

Trade	29,255
Tradition	84,183,184,292
Trafalgar street	226
Trail(s)	23,25,44,101,160,175,185, 218,228,260,287
" ,early	257
" ,Indian	25,26,28,110,235,246,247
" ,wagon	5
Train, first C.P.R.	193
Trapping	29,93
Travels, pastoral	157,158,160,173
Treasure	64,71
Tree, burial	159,190,229,230
Trees	127
" , abandoned	185
" , alder	33,62
" , apple	116
" , cherry	
" , crabapple	123,127
" , cedar, falling	129,185,235
" , fruit	6,45,94
" , hemlock	33,122
" , maple	190
Tribe(s) (see Indians)	158,163,174,289
" Nootka	169
" Skqomic	213
" Squamish	15,29,34,53,70,99,160,162, 186,215
" Yuclataws	34,68,175,180,189
Trim, Harry	201,210,211
" , Mrs.	211
Trites, Mrs. E.E. (nee Madd- ams)	290,291
Trotter, Quinton James	248
Trout	10
Tsa-atalum (Point Grey) or (Tsa-tsa-slum)	22
Tsaa-tsmat	193
Tsawwassen Beach	279
Tse-nark, Charlie	102
Tsimpseans	176
Tumbth (point)	62
Tum-ta-may(h)-tun (Belcarra)	22,49
Turner, Corporal	218
" Rev. James	157,239
Turnips	27
Tutamaht	51,144,207

Ulksen	213
Uncle	55
Undergarments, cedar	190
Union Steamship	33
United States	102
Ustlawn (North Vancouver)	31,65,272
Uthkyme	252
Valdez	193
Vancouver	41,115,193,248,265,267
" , Capt.	5,21,22,23A,47,50,54A,68,
" , " Excerpts from	107,144,183,184,188
Journal	191,192
" , City Archives	275,276,279,291
" , Harbour	12
" , Hotel	19
" , Island	212,289
" , North, (Ustlawn)	31,47,65,239,240
" , " , Mission	57,64,240,248
" , Pioneers Assoc.	279
" , South	238
" Sun	113
" , West,	93,129,189,218
Vegetables (see food)	26,27,39,89,270
Cabbage	270
Carrots	26
Onions	270
Potatoes	26,89,249,250,270
Turnips	27
Venison	38
Victoria	21,30,32,42,101,118,151,157,
" Indian Mission	163,167,177,180,195,196,288
Village (see Chaythoos)	163
" False Creek	
" Settlement	
" Snauq	
" Yekwapsum	
Villages, Indian	279
Voigt, A.J. Julius	213
Virgin Mary", "The	220,287

Walker, Mrs. James	94,107
" " " , Father	208,209
" " " , Genealogy	204,208,210
" " " , Indian	
Graves	230
" " Narrative	195 to 201, 203 to 212
Wagon	49,286
Walls	262
Warrior(s)	175,187,215
Warships	93,94,125,126,196
" , Better Than	180
" on English Bay	93
Wash	15,17,39,40,124
Washington State	157,166
Water	1,3,10
" , fresh, creeks	192
" pipes	109,258
Waterfowl	184
Water street	197,246,248,288,294
Waterworks, Capilano	19
" pipes	109,258
Watson, Jim	45
" , Robert	156
Watts Point	100
Wealth	74
Weapons	100
Wedding, first	79,102
Wells, Mr.	171
Wesleyan Methodist Church	163
West Coast Indians	167
West End	44,45,160,218,228
Westminster	21,28,32,65,92,101,158,163,274
" Avenue	257
"Westminster to West End"	228
West Vancouver	93,129,189,218
Wha-halia	208,209
Whale oil	210
Whales	32,210
Whaling	210
Whalwahlayten (Watts Point)	100
Whee-why-luk, Chief Johnny	204,205
"Where is Hell"	207
Whetstone	279
Whiskers	84
Whisky	36,40,161,180,214,265,267,284
Whiteman, before	12,28,32,36,38,52,89,115,125,
	134,135,141,190,214,273,274
" , coming of	5,47,198,293
" , first	5,10,11,47,50,54A,107,115,192,
	213,223,257,293

Whitemen, houses of	281
" , Indian wives of	64, 94, 199, 201, 209, 210, 251
White paint	62
Whoi-nuck (Squamish)	90
Whoi-Whoi (Lumberman's Arch)	7, 19, 23, 25, 26, 31, 32, 33, 36, 42, 49, 50, 54A, 57, 58, 65, 68, 69, 100, 107, 165, 183, 184, 185, 192, 199, 203, 204, 241, 258, 280
Whonnock	292
Why-wat	74
Wicks, Thomas P.	229, 230
Widows, ten	118, 128
Wild animals	261
Wilfred	8, 105
Wilkie, Otway	202, 292, 293, 294
Willahmcan	255
William", "Old	249, 250
Williams, Alfonse	273
" , Mrs. Emma	52
" , " Madeline	272, 273, 274
Willie Jack	2, 8, 56, 70, 71, 92, 118, 143
Willis, Lieut.	45, 58, 70
Wilson, Ben	165, 288
Winter	101
Wise men	51, 76, 84, 167, 183
Witch doctor	261
Wives, Whitemen's Indian	64, 94, 199, 201, 209, 210, 251
Wolf	47, 230, 254
Wolves	261
Women	8, 12, 15, 36, 51, 58, 74, 89, 94, 118, 120, 136, 142, 175, 179, 240, 243, 249, 260, 263
Wood, fire	84, 87
Wooden cups	39,
" dipper	39,
" plates	38, 39
" spoons	38, 56
Wool	170
Work, Indian	29, 53, 289
Yahmas (Tim Moody)	58
Yale, "Port")	274
"	157, 167, 171, 178, 195, 196, 209
" Indians	196
Yalnu (Jericho Cove) or (Kyalnu)	122

Yekwaupsum	4
Yellow paint	62
Yew street	45,253,255
Yew	48
Yho-whahl-tun	116
Ykhopsin Reserve	2
Young, Ada (Addie)	79,94,102,208,275,277
Yukits	81
Yookwitz	91
Yucklataw Indians (Yucataw)	34,68,175,180,189

"Zambezi" 288

NAMES OF INDIAN PERSONS

COMPILED FROM CONVERSATIONS

1931-1940

—

Major J.S. Matthews, V. D.

City Archivist,

Vancouver, B. C.

—

I N D E X

NAMES OF INDIAN PERSONS WHO LIVED ON

BURRARD INLET AND NORTH ARM, FRASIER RIVER

(Prior to 1900)

Ayatak6
Aht-solks10
Aht-sulk10

Ce-qual-lia9
Celeselat2
Ce-whahl-tun2
Charltun16
Che-arhl-tun13
Chinalset2
Chilahminst11
Chilwichtun2
Chinhah5
Chip-kasy-m1,14
Cho-hah-nam14
Chum-quahk9
Chunth10,12
Chupaylum13

Dtutichhookahmun4

Etaa5

Gahlinultcoowh7
Georges3

Harten1
Hay-much-tun15

Jow-yak6

Ka-ak-sala12
Kahu-kul-tun7
Kamachuck14
Karnak6
Kayalah7

Kay-ya-yoyt-kin11
Kee-ah-plah-noo4
Kee-olat1
Khaal-tin-aht8,9
Khaah-my1
Khahta-sahlano1
Khahtsahlanough1
Khar-luk1
Khay-kail-tun7
Khay-tulk1,2
Khy-nook-tun14
Ki-ap-a-la-no4,6
Kle-o-saht15
Ko-ko-hah-luk12
Kwanaten15
Kwa-hee-mah10
Kwe-ah-kultun9
Kwe-yah-chulk11
Kwe-el-an13

Lay-kiya6
Lahwa5
Lauwh-loat7
Lay-hu-lette7
Lay-uch-loat7
Lohta-kwa-maht13
Lok-y-lok5
Low-tin-aht8,9

Menatlot2
Men-atel-ot2
Men-ah-tia2

Mah-hay-nee12

Pap-qualk16A
Payta-sa-mauq4
Pul-kway-lum12

Qoit-che-tahl11
 Qual-kin11A
 Quatsaylem1
 Quil-est-rok.....8
 Quit-say-mot13
 Qwa-hay-lia11
 Qwhy-wat1,2

Rowia8

Sahp-luk7
 Saits-kul-tun14
 Salp-can14
 Satahsia7
 See-em-ia12
 See-yik-klay-mulk9
 See-yow-khwa-lia9
 Semilano15
 Sklah-lapt-chen4
 Skwa-lock-tun12
 Skwleh-ahm8
 Squalth-kain5
 Stanislas2
 Staw-me-qui-ya4
 Suk-say-kloat2
 Sum-kwaht9
 Swanamia2
 Swillamcan14

Tah-hay16
 Te-outs6
 Thelka6
 Thitsee-mah-lanough ..15
 Totel-amut13
 Tow-hu-quam-kee14
 Tse-all-ia6
 Tsamelano15
 Tukut15
 Tul-sin-suat16
 Tumah5
 Tu-tah-maht5

Wai-wai-ken15
 Whal-aptsa4
 Whee-why-luk15
 Whel-tum-tun18
 Will-ahm-can14
 Wis-chay-lia13

Yahmas5, 5, 11
 Yamschoot14
 Yho-whahl-tun3

KHAHTSAHLANO (Kitsilano)

<u>INDIAN NAME</u>	<u>ENGLISH NAME</u>	<u>RELATIONSHIP</u>
Quat-say-lem	None	Father of Qwhy-what, wife of August Jack. (Authority - AJK Oct.8,1939) Corrected June 12, 1942.
Khaht-sah-lanough	None	Son of Chief "Old Man" Khahtsahlanough. (Authority - AJK July 7,1932)
Chip-kaay-m	Chief George	Brother of Khahtsahlanough (Authority - AJK July 7,1932)
Khay-tulk	Supplejack	Son of Khahtsahlanough (Authority - "Early Vancouver", Vol.2, p.14,40,42)
Kee-olst	Peter	Brother of Khay-tulk. (Authority - AJK Apr.20,1939)
Khar-luk		Brother of Khay-tulk (Authority - AJK Apr.20,1939)
Khah-my		Sister of Khay-tulk (Authority - AJK June 2,1939)
Qwhy-wat	Sally	Wife of Khay-tulk (Authority AJK Aug.8,1932)
Harten	Mrs.Harriet George	Sister of Qwhy-wat (Authority - Andy Paul, Jan.10,1933)
Khaht-sah-la-no	August Jack	Son of Khaytulk & Qwhy-wat (Authority - AJK Nov.23,1936)

THE NAME KITSILANO and KHAHTS-SAH-LAH-NO

I have always claimed that the true meaning is "Man of the Lake", i.e., as we use titles Prince of Wales, Duke of Connaught, Earl of Derby, etc., etc. The following more or less confirms it. From

"TRAVEL AND ADVENTURE IN ALASKA", 1868, by Whymper,
Copy in City Archives, blue binding, gold letters.
Page 47: "The Indian name for Cowichan Lake is
"Kaatza".

The Cowichan Indians and the Indians at the mouth of the Fraser River were closely allied. If then 'lanough' or 'lano' means 'man', then Kaatzalanough, and Khahtsah-lahnough are so similar as to be indistinguishable when converted into letters of the English language alphabet. Besides, no two Indians pronounce their own words exactly alike.

J. S. M.

KHAHTSAHLANO (Kitsilano) cont'd.

<u>INDIAN NAME</u>	<u>ENGLISH NAME</u>	<u>RELATIONSHIP</u>
Khaytulk	Willie Jack	Son of Khaytulk & Qwhy-wat (Authority - AJK Nov.23,1936)
Swanamia	Mariam	Wife of August Jack Khahtsahlano. (Authority - AJK July 7,1932)
Chil-wich-tum	Wilfred	Son of A. J. Khahtsahlano & Swanamia. (Authority - JSM Memo July 1939)
Suk-say-kloat	Irene	Daughter of A.J.Khahtsahlano & Swanamia. (Authority - JSM Memo July 1939)
Qwhy-wat	Louise	Daughter of A.J.Khahtsahlano & Swanamia. (Authority - JSM Memo July 1939)
Chin-al-set	Jericho Charlie	Second husband of Qwhywat. (Authority - AJK Nov.23,1934)
Menatlot (Men-atel-lot)	First wife of	Shinaotset (Chin-al-set) (Authority - AJK July 16,1940 & Baptismal certificate 1879)
Men-ab-tia, masculine of Men-atel-lot		(Authority - AJK July 16,1940)
Ce-whahl-tum	Dominic	Son of Chin-al-set and Qwhywat
Celeselat		A wife of Chinaouset (Chin-al-set)
Stanialas		A son of Chinaouset and Celeselat (Authority- Baptismal cert.1869)

KHAHTSAHLANO (Kitsilano) cont'd.

<u>INDIAN NAME</u>	<u>ENGLISH NAME</u>	<u>RELATIONSHIP</u>
Georges		A son of Chinaouset and Celeselat (Authority - Baptismal cert. 1869)
Yho-Whahl-Tun	None	A Squamish chief on reserve 25 miles up Squamish River. (Authority - AJK Oct.24,1940)

CONVERSATION with August Jack Khahtsahlano, my old Squamish friend of years; a gentleman born; greatest living authority on the history of his tribe—who does not read nor write—, who resides on the Capilano Indian Reserve, North Vancouver, with his little wife, Mary Ann, or Swanamia, a demure lady, now the only Indian woman in these parts who continues to old custom of wearing a shawl. I respect and admire August more and more the longer I know him; a kindly man, and wise. This morning he came strolling into my office, the City Archives, City Hall, to see me; nothing especial on his mind.

May 16th 1949.

KHAHTSAHLANO. AUGUST JACK
STAY-MAULK
MANATIA.
MENATALOT.

Major Matthews: "What does this mean? It says here on this baptismal certificate of yours, signed by Father Fregonne in 1879, that you are the son of Shinoatset,

(Chinalset) and Menatalot. When you were a small boy, didn't they call you Menatalot, because you were a baby, and had not been named.

Khahtsahlano: "I don't know positively who Menatalot was; she must have been my godmother; if so she must have been a Sechelt woman. When I was a very little boy I was called Manatia; Man-at-ia. Menatalot might have been a half sister.

Major Matthews: "Then, when you were about twelve, they call you Stay-maulk.

Khahtsahlano: "That's right.
Stay-maulk.

Major Matthews: (endeavoring to copy August's pronunciation) "Stay-maulk; Stay-maugh; Stay-maughk; (impetuously) "Oh, I give up".

Khahtsahlano: "You'll have to get your tongue set right. So that it will click like mine. (Finally, and almost exhausted, the best Major Matthews can do is "Stay-maulk".) "So, after a time, my peoples say to me, 'You got tired of that name; tired of Stay-maulk; we give you another name. So they had a potlatch at Snaug, (False Creek Indian Reserve) and call me Khahtsahlano" (see "EARLY VANCOUVER," Vol. 4; page 10 & 11, Matthews. "Naming of Khahtsahlano".)

— o — o — o —

AT HOMULCHESUN

<u>INDIAN NAME</u>	<u>ENGLISH NAME</u>	<u>RELATIONSHIP</u>
Whalaptsa	None	He had seven sons and six daughters; his fifth child was Staw-me-qui-ya, wife of Paytsamaqu, half brother to Chief Ki-ap-a-lano, and grandmother of Andrew Paul, at Ustlawn, 1940.
Staw-me-qui-ya	None	Fifth child of Walaptsa, and grandmother of Andrew Paul, North Vancouver.
Sklah-lapt-chen	None	Variously spelt "Schalchptun" and "Checkulkamen", father of old Chief Ki-ap-a-lano, and his half brother Paytsamaqu.
Dtutichookahmun	None	Another father of Kee-ah-plah-noo, or Ki-ap-a-lano, and his half brother Paytsamaqu. (Authority- F.J.C.Ball, Indian Agent letter, Sept.21,1937)
Ki-ap-a-la-no	None	Chief Ki-ap- a-la-no, or "Old Chief" Ki-ap-a-lano, mentioned by Capt. Richards, dispatches, 1859. (Authority - "Early Vancouver", Vol. 2, p. 50.)
Keeahplahnnoo		Same as Capt. Richard's Ki-ap-a-la-no. (Authority - FJC Ball, Indian Agent letter Sept.21,1937)
Payts-aa-maqu	None	Son of Sklah-lapt-chen, and half brother to Chief Ki-ap-a-la-no, 1859. (Authority - "EARLY VANCOUVER", Vol. 2, p. 50)

AT HOMULCHESUN (cont'd).

<u>INDIAN NAME</u>	<u>ENGLISH NAME</u>	<u>RELATIONSHIP</u>
Lok-y-lok	None	Wife, from Cape Mudge, of Paytsamaug.
Lahwa	None	Son of "Old Chief" Ki-ap-a-lano, who, as Chief Lahwa, he succeeded. He lived at Homulchesun, First Narrows.
Squalth-kain	None	Elder brother of Lahwa. Also spelt "Qual-kin"
Tu-tah-maht	Mrs. Chief Tom	Dau. of "Old Chief" Kiapalano by his Eliamon wife. Tu-tah-maht was full sister to Chief Lahwa, and half sister to Ayatak's father Kar-nuk, all three were children of old Chief Kiapalano. (Authority - Died on or about Sept.24,1923, and monument in North Vancouver Indian Cemetery)
Yahmas	Chief Tom	Tutahmaht's husband. But after Chief Tom's death, Tim Moody assumed Yahmas. See below.
Chin-hah	Mrs. Chin-hah	Daughter of Tutahmaht. They were both of same family.
Etas	Mrs. Tumah Johnny	Daughter of Mrs. Chinbah, granddaughter of Tutahmaht.
Tumah	Tumah Johnny	
Yahmas	Tim Moody	After Chief Tom's death, Tim Moody, last Indian with flat head, assumed "Yahmas". He died 22nd Dec.1936. (See above).

AT HOMULCHESUN (cont'd).

<u>INDIAN NAME</u>	<u>ENGLISH NAME</u>	<u>RELATIONSHIP</u>
Kar-nuk	Charlie	Son of "Old Man" Chief Kiapalano. (Authority - A.J.K. June 25, 1942. August said "Son of "Old Man" Chief Kiapalano".)
Ayatak	Frank Charlie	Son of Charlie Karnuk of the true Capilano family at Musqueam; Frank Charlie's father was half brother to Tutahmaht, who was full sister to Chief Lahwa.
Ki-ap-a-la-no		"Young" Kiapalano, son of "Old Chief"; he lived at Musqueam.
Te-outs	None	Son of Paytsamaug & Stawmequiya; a child of his (Te-outs) family was "Big Sam" of Powell River.
Thelka	Mrs. Christina Jack	Daughter of "Navy Jack" (John Thomas) pre-emptor West Vancouver, and his Indian wife. (Authority- Mrs. Alice Crakanthorp, conversation Jan.8, 1944)
Tse-all-is	(Mrs. Johnny Baker Mrs. "Squamish Jacob.")	Ancestor, at time of death Apr. 4, 1944, of 194 descendants, see "Baker's Clearing", Stanley Park. (Authority- "Province", Apr. 5, 1944, and File "Baker, John.")
Lakeya, or Lah-kiya	None	Another son of Patsamaug; think half brother of Te-outs; he was a murderer.

AT HOMULCHESUN (cont'd).

<u>INDIAN NAME</u>	<u>ENGLISH NAME</u>	<u>RELATIONSHIP</u>
Khay-kail-tun or Skha-kul-tun, or Kahukultun	None	Son of Payts-sa-mauq, and father of Agnes, commonly called "Mrs. Mary Capilano", wife of Chief Capilano Joe. (Authority - FJC Ball, Indian Agent, letter Sept.21,1937)
Gahlinultoowh	Squamish Jacob	Son of Kahukultun, and sister to Lauwhloat. (Authority, FJC Ball, Indian Agent, letter Sept.31,1937)
Lay-hu-lette or Lauwhloat, or Lay-uch-loat	Mrs. Mary Capilano. Also "Old Mary" Also Agnes.	Daughter of Kahukultun Daughter of Khay-kail-tun. Wife of Chief Capilano Joe; commonly called "Mrs. Mary Capilano." (Authority- F.J.C.Ball,21/7/37. A.J.K. 30th June 1939)
Sahp-luk	Hyas Joe, Capilano Joe, Chief Joe Capilano	Husband of Lay-hu-lette, or Agnes; father of Chief Mathias Joe.
Kays-lah	Chief Mathias Joe	Son of Chief Joe and "Mary".
Satehsia	Ellen or Helen	Wife of Chief Mathias Joe of Capilano. (Authority - AJK)

AT HOMULCHESUM (cont'd).

<u>INDIAN NAME</u>	<u>ENGLISH NAME</u>	<u>RELATIONSHIP</u>
Skwlich-ahn	Buffalo	Son of Chief Mathias Joe and Satahsia
Quil-seet-rok	None	Son of 'Old Chief' Ki-ape-la-no of Musqueam and Homulchesum. (Authority - Mrs. James Walker nee Elizabeth Silvey Sept. 23, 1943)
Jew-yak	Susan	Eldest daughter of Quil-seet-rok
Khaal-tin-aht	Mary Ann	Second daughter of Quil-seet-rok, and mother of Marian Elizabeth Silvey, eldest child of Joseph Silvey, or 'Portugese Joe' of Gastown.
Howia (pronounced as in 'How' or 'How')		Third daughter of Quil-seet-rok.
Lom-tin-aht	Louise	Youngest daughter of Quil-seet-rok. (i.e. the four daughters of Quil-seet-rok, all granddaughters of 'Old Chief' Ki-ape-la-no mentioned by Capt. Richards, of H.M.S. 'Plumper' in his report about 1859 of his visit to Barrard Inlet.)

AT WHOI-WHOI VILLAGE

<u>INDIAN NAME</u>	<u>ENGLISH NAME</u>	<u>RELATIONSHIP</u>
Sum-kwaht, or Chum-quah	None	Wife of Squamiah who was son of Old Chief Kiapalano, 1859, and mother of Khaaltinaht and Lomtinaht
Khaal-tin-aht	Mary Ann	First wife Joseph Silvey, 'Portugese Joe, No. 1', full sister to Lom-tin-aht, both granddaughters of Old Chief Kiapalano, 1859, and mother of Mrs. James Walker. (Authority - Mrs. James Walker, Aug. 17, 1939.)
Lom-tin-aht	Louise	Sister of Khaaltinaht, and Aunt of Mrs. James Walker.
Kwe-ah-kultun	Sam	Brother to Sumkwaht, and a chief at Whoi-Whoi. (Authority - Mrs. James Walker, Aug. 17, 1939)
See-yik-Klay-muk		Oldest woman, and the only woman, living at Whoi-Whoi, 1886; all the others gone away. (Authority - A.J.K. 15th Apr.1936. "Early Vancouver," Vol.3, p.7)
See-yew-khwa-lia or Ce-gual-lia		Had one of the houses at Whoi-Whoi in 1886. (Authority - A.J.K. 19th Nov.1937. "Early Vancouver", Vol.3, p.7)

AT WHOI-WHOI VILLAGE (cont'd)

<u>INDIAN NAME</u>	<u>ENGLISH NAME</u>	<u>RELATIONSHIP</u>
Aht-Sölks or Aht-sulk		Had another of the last houses at Whoi-Whoi in 1886. (Authority - AJK Nov.19,1937, "Early Vancouver", Vol.3, p.7)
Chunth		An old Indian man who occupied a third Indian house at Whoi-Whoi in 1886. (Authority - AJK 19th Nov.1937. "Early Vancouver", Vol.3, p.7)
	Aunt Sally	Mowitch Jim's wife, she died April 1923.
	Mowitch Jim	Aunt Sally's husband
Kwa-hee-mah	Lucy	Second wife of Joseph Silvey, or "Portugese Joe", but she was a Sechelt, and mother of Mrs. Mary Buss. (Authority - Mrs. Mary Buss, June 29, 1936)

AT UST-LAWN (NORTH VANCOUVER)

<u>INDIAN NAME</u>	<u>ENGLISH NAME</u>	<u>RELATIONSHIP</u>
Kwe-yah-chuhk	Dick Isaacs	Living in 1940. (Authority - "Early Vancouver", Vol.2, p.7, and AJK Dec.29, 1939)
Qwa-hay-lia	Madeline	Living in 1940. Second wife of John Deighton, alias "Gassy Jack" of Gastown. Died Aug. 10, 1948. (Authority - Mrs. James Walker, April 20, 1940)
Yah-mas	Tim Moody	The last flat head, died Dec. 22nd 1936 (About). (Authority - "Early Vancouver", Vol.2, p.7)
Chil-lah-minst	Jim Frank	Living in 1940. (Authority - "Early Vancouver", Vol.2, p.12,15)
Chil-lah-minst	None	Jim Frank's father. (Authority - "Early Vancouver", Vol.2, p.12)
Chil-lah-minst	None	Jim Frank's grandfather. (Authority - "Early Vancouver", Vol.2, p.12)
Kay-ya-yoyt-kin		The legendary father of the legendary Qoitche-tahl. Said to be great grandfather of Staw-me- qui-ya, grandmother of Andrew Paul. Staw-me-qui-ya was fifth child of Whalaptsa.
Qoit-che-tahl	Andrew Paul	Living in 1940; Ust-lawn Indian Reserve, North Vancouver.

AT UST-LAWN (NORTH VANCOUVER) cont'd.

<u>INDIAN NAME</u>	<u>ENGLISH NAME</u>	<u>RELATIONSHIP</u>
Ko-ko-hab-luk	None	An Indian beauty, and captive "princess". (Authority - "Early Vancouver", Vol.2, p.56)
Skwa-lock-tun		Squamish Indian warrior. He fought the raiding northern Indians near Pt. Atkinson. (Authority - "Early Vancouver", Vol.2, p.56)
Ka-ak-sala	Lizzie	Capt. James Van Bramer's Indian wife. (Authority - "Early Vancouver", Vol.4, conversation, Bill Nahanee, 12 Sept., 1941)
Whel-tun-tun	George	Second husband of Ka-ak-sala. (Authority - "Early Vancouver", Vol.4, conversation Bill Nahanee, 12 Sept., 1941)
See-em-ia	Mary Eihu	Mother of Bill Nahanee, wife of Joe Nahanee. (Authority - "Early Vancouver", Vol.4, Conversation, Bill Nahanee 12 Sept., 1941)
Nah-hay-nee	Joe	Husband of See-em-ia. (Authority - "Early Vancouver", Vol.4, conversation Bill Nahanee, 12 Sept. 1941)
Chun-th	Tommy	An old Indian who died at Squamish about 1930. (Authority - A.J.Khahtsahlano)
Pul-kway-lum	Joe Thomas	Indian aged about 85 at North Vancouver, 1948. (Authority - Capt. Chas. W. Cates, Aug. 13, 1948)

AT UST-LAWN, (or 'Slawn'), NORTH VANCOUVER (cont'd)

<u>INDIAN NAME</u>	<u>ENGLISH NAME</u>	<u>RELATIONSHIP</u>
<u>"The Mission"</u>		
<u>Family of Dominic of 'Slawn'.</u>		
Quit-say-mot		Grandfather of John Antone Dominic.
Che-arhl-tun		Father of John Antone Dominic.
Chu-pay-lum	John Antone Dominic	Lives No.27 Cottage, says he is 80 now (1942)
Kwe-el-am	Elizabeth	Wife of John Antone Dominic.
Totel-smut		Mrs. Justina Kelly, Daughter of John Antone Dominic.
Lohta-kwa-maht (Pronounced with very short 'kwa' almost "lotsq-maht")		Sister of Mrs. Kelly, Daughter of John Antone Dominic.
Wis-chay-lia		An old deaf lady, who lives with Dominic. His mother died. She is his step-mother.

(Authority - John Antone Dominic, himself, with the aid of those whose names are herein shown, who were present while I was, with their help, struggling to convert their utterance into words. All whose names are shown were present, and most helping as best they could, during visit, accompanied by Mrs. Alice Crakanthorp, and her daughter, Miss Muriel. 11 Sept., 1942.
J.S. Matthews.)

"Slawn" was the way Dominic, or John, pronounced it, though really I think it is "Ustlawn".)

AT SNAO VILLAGE

<u>INDIAN NAME</u>	<u>ENGLISH NAME</u>	<u>RELATIONSHIP</u>
Tow-hu-quan-kee	Jack	A paddlemaker, father of Chief Jimmy Jimmy. (Authority - C.V. P. In.28. "Early Vancouver", Vol.3, page 15G)
Will-ahm-can or Swillamcan		Chief Jimmy Jimmy's father. (Authority - "Early Vancouver", Vol.2, p.16)
Yam-schoot	Mary	A basketmaker, mother of Jimmy Jimmy and sister to Chinlaet. (Authority - C.V. P.In. 28)
Cho-hah-num	"Old Cronie"	(Authority - AJK. Aug.16,1935)
Khy-nook-tun	"Old Cronie's" father	(Authority - AJK. Aug.16,1935)
Kana-chuck		Think brother to Chip-kaay-m. (Authority - "Early Vancouver", Vol.2, p.16)
Saits-kul-tun	"Pie face"	He lived on False Creek Reserve. (Authority-Calvert Simson, Dec.16,1938)
Salp-can	Mrs. Salpcan	May be his wife. (Authority - "Early Vancouver", Vol.2, p.16)
Chip-kaay-m	Chief George	Brother of Chief Khahtsahlanough (Authority - AJK July 7,1932)

AT MUSQUEAM

<u>INDIAN NAME</u>	<u>ENGLISH NAME</u>	<u>RELATIONSHIP</u>
Thit-see-mah-la-nough		A chief at Musqueam about 1880, or earlier. (Authority - "Early Vancouver", Vol.2, p.33)
Semilano, or Tsa-me-lano		Chief "Stogan" of Musqueam; living in 1939, son of Tukut. (Authority - "Early Vancouver", Vol.2, p.51)
Tukut		Father of Semilano of Musqueam
Whee-why-luk	Johnny	A chief of Musqueam who went to see King Edward VII. (Authority - Mrs. James Walker)
Kle-o-saht		Full cousin to Khaal-tin-aht. (Authority - Mrs. James Walker, Aug.17,1939)
Wai-wai-ken	Chief Henry Jack	Either his Indian name or that of his reserve.
Kwanaten	Charlie	He was an Indian dancer, died at Musqueam, Jan.9,1934. (Authority - "Early Vancouver", Vol.3, p.2)
Hay-much-tun		Hay-much-tun, Charlton, Tow-hu-quam-kee, and Chinisset gave a great potlatch at Jericho. (Authority - AJK. "Early Vancouver" Vol.3, p.15G)

AT MUSQUEAM (cont'd)

<u>INDIAN NAME</u>	<u>ENGLISH NAME</u>	<u>RELATIONSHIP</u>
Charl-tun	Old Tom	(Authority - AJK "Early Vancouver", Vol.3, p.150 and conversation, 14 Oct. 1941)
Tul-sin-suat	Charlie	Had a house at Snaug, circa 1890. (Authority - AJK. "Early Vancouver", Vol.3, p.15J)
Tah-hay	Policeman Tom	Indian Reserve police. (Authority - AJK "Early Vancouver, Vol.3, p.15J, conversation 14 Oct. 1941)

SUPPLEMENTAL

<u>INDIAN NAME</u>	<u>ENGLISH NAME</u>	<u>RELATIONSHIP</u>
Qual-kin		Elder brother of Lahwa, same as Squalth-kain. A.J.Khahtsahlano in "Early Vancouver", Vol.3, p.13A: "Then they hold a potlatch at Stait-wouk (Second Beach); Qual-kin gave that potlatch."
Pap-qualk		A.J.Khahtsahlano in "Early Vancouver", Vol.3, p.16L: "Quawklka, i.e., New Brighton. A little bay and creek on the west side of Gambier Id. An old Indian, Tom Cell or Sell--he Indian name Pap- qualk, lived there".

INDIAN VILLAGES AND LANDMARKS

BURRARD INLET AND HOWE SOUND

"Before the Whitemans Came."

NOMENCLATURE

The Whitemans' tongue cannot always echo the sound of Indian speech. Succeeding generations,---grandfather, grandson--- have varied pronunciations. "He's got no pencil." Khahtsahlano.

"This part (names) of our history had been lost."

Chief Mathias Joe,
Capilano Indian Reserve.

"One or two names may have been missed; not many". Khahtsahlano.

Compiled 1931-1937, with the aid of August Jack Khahtsahlano, born Snauq, False Creek, 1877, who cannot read or write; grandson of old Chief Khahtsahlanogh---no English name---, and other Indians of the Squamish and Musqueam tribes. See "EARLY VANCOUVER" Vols. 2 and 3, Resolution of Squamish Indian Council, January 13th, 1933.

Major J.S. Matthews, V.D.
City Archivist
Vancouver.
1948

NOMENCLATUREINDIAN VILLAGES AND LANDMARKS.BURRARD INLET AND HOWE SOUND

Ahka-chua	41	Kee-kharl-sum	51, 57
At-saym-kwum-kwum	64	Kew Beach	57
Aun-mayt-sut	36	Kha-kow	69
A-yul-shun	38	Kha-nah-moot	46A, 72A
Ay-ay-yulshun	38	Khahts-nich	47, 72
		Kharl-kum-stauwk	58
		Khay-kul-hun	69
Burrard Inlet	46	Khul-kalos	60
		Kiaken	49, 72
		Ki-ap-lan-ogh	71
Cha-hai	52, 57	Kitsilano	35
Chants	39	Ki-wah-usks	36
Chaich-ph	68	Koi-yok	69
Charl-kunch	65	Koh-qwot-kum	63
Charl-sum	67	Ko-koh-pai	30
Chay-chul-wuk	47	K'pul	65
Chay-thoos	40	Kul-ate-stun	58
Chay-whas	71	Kul-la-kun	28
Che-ahtun	27	Kum-kum-lye	46
Cheakamus	71A	Kwa-hul-cha	47
Che-che-yoh-ee	52, 71	Kwa-layt-kum	64
Chee-aypk	70	Kwum-kwum	64
Che-shy-u-hai	62	Kwumch-nam	67
Chet-chail-mun	46	Ky-oo-ham	28
Che-woat-sun	71	Kwy-yowks	52, 71
Chit-chul-ayuk	29, 40		
Chulks	51, 56		
Chulwhahulch	44, 72	Lock-low-kals	62
Chu-taum	49	Luck-lucky	46
E-eyalmu	30	Mah-hum	69
E-yalmu	30	Mahly	27
Eye-syche	52	Musqueam	27
Est-ahl-tohk	48		
Hash-ugh-nah-moot	73	Naych-chair-kun	67
Haats-nich	47, 72	Nay-naych-kwa-laytkum	65
Hoak-pus	68		
Ho-mamkh	66	Oak-wum-ugh	25
Homulchesun	48, 49		
Homulsum	28		
Huey-qwah-lahun	61	Pah-pee-ak	43
Hup-hah-pai	46	Pahpk	57
Hupha-pailth	28	Pook-cha	29
		Puck-ahls	45
		Puspus-ko-ee	65

Qhat-say-kee-awk	63	Stoak-tuks	51, 57
Qhut-shat-soat-sin	63	Stuk-tuks	57
Quawlika	66	Stuck-ale	50
Quin-ace	70	Swanch-nim	70
Quoi-yu-quoi	65	Swah-ko	61
Qwel-hoom	67	Swuspua-tah-quinace	67
Qutch-tinim	69	Swy-muth	71
		Swy-wee	49
		Sy-its	60
Sahix	48		
Sahunz	40, 71	Tay-hay	71
Saits-sa-ken	62	Tay-tum-sun	72
Saits-so-sum	69	Thla-hoom	64
Saits-up-sum	69	Thluk-thluk-way-tun	72
Sasamat	73	Thowk-tich	65
Scjunk	68	Thuk-tayn-us	67
See-yah-tun	68	Thum-thum-quas	69
Sel-taas	66	Thu-thowt	60
Shuk-uk-aen	59	Tim-ta-mayuhk	56
Sim-sah-mula	31	Tindall's Creek	45
Skaalsh	40	Tlath-mahulk	48
Skay-wit-sut	51, 56	Tsa-atsium	30
Skoa-mish-oath	56	Tum-ta-mayh-tun	52, 72
Skul-ow	63	Tumth	52, 57
Skunk Cove	51		
Skwa-chice	36	Ulk-aen	26
Skwa-yoos	31	Uth-kyme	47
Skwak-sas	67	Ust-lawn	48
Skwa-lat	71	Un-with-spat-lam	59
Slail-wit-tuth	72		
Slakay-ulsh	39	Wahk-woak	67
Smaampt	66	Whal-wha-layten	62
Smaam-chuze	37	Whau-cha-ha	59
Smis-mus-sulch	65	Wha-whe-why	47
Smul-laqua	49	Whin-nos	63
Snauq	33	Whoh-nuck	63
So-sah-latch	64	Whoi-whoi	41
So-yat	70	Whul-un-yos	61
Spuka-nay	72	Why-kit-sun	52, 71
Spuka-nah-ah	72	Wuk-wuk-kum	60
Squt-sahs	43		
Sunz	40, 71	Yay-kin	61
Staw-ki-yah	68	Yung-quawkl-ka	66
Stah-pus	65		
Stait-wouk	38		
Steets-e-mah	47		

INDIAN VILLAGES AND LANDMARKSBURRARD INLET AND ENGLISH BAYBefore the Whiteman Came to Ulksen

The populous Indian communities of the Musqueam and Squamish tribes, resident before the advent of the whitemans upon the shores of English Bay and Burrard Inlet, and adjacent waters, had numerous appellations in their own tongue for localities within their territories; a practice no less necessitous to residents in a land clothed with forest than are the name of streets in a city to us.

These Indian place names, once so numerous, have fallen into almost complete disuse; one only, the Indian village of Musqueam on the north arm of the Fraser River, first mentioned by Simon Fraser in his Journal of the exploratory expedition down the Fraser in August 1808, as 'Misquiamé', survives to be used by English speaking people as the designation of a place within the limits of the city of Vancouver. The names Kitsilano and Capilano are founded only in Indian names.

Excepting the more elderly Indians, now numbering probably ten or a dozen only, and survivors of pre-railway days, together with two or three white pioneers, all knowledge of the sixty or more place names in and about Vancouver Harbor appears to have been lost. A few of the younger Indians are aware of one or two names; even among the older Indians none can give a complete list. The following list was prepared by the City Archivist, Major J.S. Matthews, after diligent enquiry among a large number of Indians over a period of months; the proper spelling was not known by any person, Indian or white, and, as recorded here, was adopted after many conferences with the more elderly Indians in company with Andrew Paull, (Qitchetahl), secretary of the Squamish Indian Council of Chiefs. Prof. Chas. Hill-Tout, and Rev. C. M. Tate also lent their aid. Acknowledgments are also made to F.J.C. Bell, Esq., Indian Agent, Vancouver, August Kitsilano, Chief Matthias Capilano, Harten, Yahmas, Queyahchulk, Ayatak, and Chillahminst.

In commenting upon the effort, Chief Matthias Capilano said "That was a part of our history which had been lost; we have it now". A resolution of thanks to Major Matthews was passed by the Squamish Indian Council.

The preservation of these Indian names is largely due to, who suggested that the archivist be requested to furnish a list of pioneers of very early days to be guests of the city at the opening of the Burrard Bridge. The archivist included the name of August Jack, otherwise August Kitsilano, born under the bridge about 1878, and in conversations with this Indian, a man of splendid character and commanding stature but not of chief's rank, was told one or two of the old Indian names, and this led to the completion of the list at the end of nine months endeavor.

Kitsilano Beach
March 17th, 1933.

"J. S. Matthews"

INDIAN VILLAGES AND LANDMARKSBurrard Inlet and English Bay
Before the Whiteman Came.

As adopted by the Chiefs of the Squamish Indian Council

COPY OF RESOLUTION

"MEETING OF THE SQUAMISH INDIAN COUNCIL HELD
AT OFFICE OF INDIAN AGENT, 203-6 ROGERS BLDG.,
VANCOUVER, B.C., ON FRIDAY, JANUARY 13, 1933,
PRESENT, F. J. C. Ball, President of the Council,
Secretary, Andrew Paull.
Councillors, Matthias Joe, George Williams, Gus
Band, Moses Joseph, Jimmie Jimmie, Henry Jack

Absentees: Edward Joseph, Denny Paull, Frank Baker.

RESOLUTION

Moved by Councillor Gus Band.

Seconded by Councillor Matthias Joe.

That the manuscript submitted by Major J. S. Matthews, archivist, giving the Indian names of certain places around the City of Vancouver, be approved by the Squamish Indian Council on behalf of the Squamish Tribe and that the spelling of the names be considered satisfactory as it is impossible to express them in English, especially in view of the fact that even among the Indians themselves, there is a variation in the pronunciation of some of the names.

CARRIED UNANIMOUSLY.

I hereby certify that I was present and presided at a meeting of the Squamish Indian Council at which the foregoing resolution was unanimously passed and carried

Fred'k J. C. Ball
Indian Agent.

CHIEFS AND RESERVES.

Chief Matthias Joe, Capilano,
Chief George William, Kowtain. Chief Gus Band,
Cheakamus. Chief Moses Joseph, North Vancouver.
Chief Jimmie Jimmie, Skowishun. Chief Henry Jack.
Skaimain. Chief Edward Joseph, Poquiosin. Chief
Denny Paull, Seymour Creek. Chief Frank Baker,
Cheakamus. (Three vacant chiefships also exist).

CHIEFS APPROVESPELLING GIVENANCIENT NAMES

Squamish Indian Council, comprising the ten chiefs of the Squamish tribe, has given unanimous approval to the spelling and location of sixty-five Indian names of villages and landmarks which existed on Burrard peninsula before the arrival of the white man.

The names have been compiled and mapped by Major J. S. Matthews, city archivist. A resolution of thanks was adopted by the chiefs at their council meeting in the department of Indian affairs office, Rogers Building.

Chief Matthias Capilano paid the compiler a compliment when he remarked: "It is a story of our history which had been lost and is now largely recovered."

Major Matthews has been six months in the preparation of the map and dictionary. He visited and interviewed many aged Indians and white pioneers and searched early maps and old manuscripts.

From an undated newspaper clipping, probably the "Province", soon after January 13th 1933.

INDIAN VILLAGES AND LANDMARKS

Burrard Inlet and English Bay

Before the Whitemans Came to Ulksen

As adopted by the Chiefs of the Squamish Indian Council.
13th January, 1933.

MUSQURAM	existing village	TLATMAHULE	'saltwater of ...'
MAHLY	" "	HOMULCHESUN	a former village
CHE-AHTUN	a boulder, legendary	SWYWE	a lagoon
KY-OOHAM	" "	CHUTAUM	a point
HOMULSOM	" "	SMULLAQUA	'tragedy', a bay
HYPHAPAILTH	'a place of cedar trees'	STUCKALE	'bad smell'
KULLAKAN	a boulder, legendary	SKAYWITSUT	'go around point'
CHITCHULAYUK	" "	CHULKS	'stone in sling'
TSA-ATSLUM	'a cool place'	KEE-KHAALSUM	'gnawing'
POOKCHA	'floating sandbar'	STOAKTUX	'rocks all cut up'
KOKOHPAI	'crabtree', a bay	CHAHAI	'sizzling noise'
KYALMO	'good camping ground'	TUMBTH	'paint' for face
E-KYALMO	'another good ground'	ULKSEN	'knoll' or 'nose'
SIMSAMULS	'tool sharpening stone'	EYESYCHE	'sheltered waters'
SEWAYOOS	Kitsilano Beach		
SNAUQ	a former village		
AUNMAYTSUT	'commit suicide'		
KIWAHUSKS	'two points opposite'	KWY-YOWKA	Steveston
SEKWACHICE	'deep hole in water'	WHYKITSEN	Terra Nova Cannery
SMAMCHUZE	a former cove		
AY-AYULSHUN	'another soft under feet'		
AYULSHUN	'soft under feet'		
STAITWOUK	'mud for white pipe clay'		
SLAHKAYULSH	'he is standing up'		
CHANTS	a boulder and cave, legend		
SAHUNZ	a boulder, legendary		
CHAYTHOOS	'high bank'		
AHKA-CHU	'a little lake'		
WHOI-WHOI	'masks'		
PAAPKE-AK	Brockton Point		
SQUTSAHS	'an island'		
CHULWHAHULCH	'dry passage'		
PUCKAHL	'white rocks'		
LUCKLUCKY	'beautiful grove'		
KUMKUMLYE	'maple trees'		
CHETCHAILMUN	a group of boulders		
HUPHAPAI	'a place of cedars'		
STETSMAH	a former village or camp		
CHAYCHILWHUK	derived from 'near'		
WHAWHEWHY	'little place of masks'		
KWAHULCHA	Lynn Creek		
UTH-KYME	'snake slough'		
SAHIX	'a point or cape'		
ESTAHLOHK	'large pretty house'		
USTLAWN	'head of Bay'		

CERTIFIED AS CORRECT.

Qpitchetahl
 (Andrew Pauli)
 SQUAMISH INDIAN COUNCIL
 Jan. 13th, 1933

Fred'k J. C. Ball
 Indian Agent
 President

REVISED SPELLING (Dec. 8th, 1932.)

as approved by Andrew Qoichetahl, (Andrew Paull)
 Secretary
SQUAMISH INDIAN COUNCIL

MUSQUEAM
 MAHLY
 HOMULSOM
 CHE-AHTUN
 KY-OOHAM
 HUPHAPAILTH
 KULLAKAN
 CHITCHULAYUK (Point Grey)
 TSA-ATSILUM
 ULKSEN (Point Grey district)
 POOKCHA
 KOKOHPAI
 EYAIMO
 E-EYAIMO
 SIMSAHMULS
 SKWAYOOS
 SNAUQ
 AUNMAYTSUT
 KIWAHUSKS
 SKWACHICE
 SMAMCHUZE
 AYAILSHUN
 AYULSHUN
 STAITWOUK
 SLAKAYULSH
 CHANTS
 SAHUNZ
 CHAYTHOOS
 AHKA-CHUA
 WHOI-WHOI
 PAH-PKE-AK
 SQUTSAHS
 CHULWHAHULCH
 PUCKAHLIS
 LUCKLUCKY
 KUMKUMLYE
 CHETCHAILMUN
 HUPHAHPAI
 STEETSSEMAH
 CHAYCHILWHUK
 WHAWHEWHY
 KWAHULCHA
 UTHKYME
 SAHIN
 USTLAWN
 TLATHMAHULK

HOMULCHESUN
 SWYWEK
 CHUTAUM
 SMULLAQUA
 STUCKALE
 SKAYWITSUT
 CHULKS
 KEE-KHAALSUM
 STOAKTUX
 CHA HAI
 EYE-SYCHE
 TUMBTH

Supplementary

OAKWUMUGH 'a village'
 SLAIL-WIT-TUTH 'Indian River'
 KWI-YOWKA Steveston
 WHYKITSEN Terra Nova Cannery

INDIAN VILLAGES AND LANDMARKS.

ULKSEN.

All of the promontory of Point Grey from its western extremity in an easterly direction for miles along the English Bay shore, as also the North Arm of the Fraser River.

Ulk-sen (Hill-Tout) meaning 'point', radical for 'nose'-Pt. Grey.

Andrew Paul: Ul-K-sen, knoll. Point Grey.

Dick Isaacs (Que-yah-chulk): Ulksen, 'far away', protruding

Frank Charlie (Ay-at-ak), Musqueam: All Point Grey West of Marpole and False Creek; all belong to Musqueam Indian. All Ulksen belong to Musqueams, not Squamish.

Squamish live away over mountains (West Vancouver). Musqueam go False Creek sandbars to fish long before Squamish move down Burrard Inlet and English Bay.

Squamish just come down to camp summer time, come down Squamish to work in Hastings Mill. 'Old Chief'

Capilano home at Mahly; he have another home at Hamilchesun. Mahly belong Musqueam, not Squamish. Capilano River Musqueam, not Squamish (territory). Squamish and Musqueams always good friends, also Sechelts; only those

crazy fellows from north want to fight; they fight about anything or nothing--Nov. 6th, 1932 at Musqueam.

Tim Moody (Yahmas) North Vancouver: Ulk-sen. Spreading his hands over entire map from Point Grey to Kitsilano Beach, over land and water of shore line, he said:

"Ulksen all same Vancouver. Old Indian up Squamish, I say I go Skaywitsut, I go Point Atkinson. I say I go Ulksen, I go anyplace", and swept his wrinkled hand

over the Point Grey-Kitsilano shore line. 'Sen' means cape or promontory. "Ulksen any place Musqueam to

Snuq". Yahmas, last flathead Indian, died about 22nd Dec. 1936.

Rev. C. M. Tate, Indian Missionary: It should be Sulk-sen; but frequently they leave the 's' off.

August Jack (Khahtsahlano). The old people used to talk a great deal about the coming of the whiteman; I was young, and did not pay attention, but one thing I am sure they said that there were whitemen up at Squamish before Mr. Vancouver came to English Bay. The Squamish Indians did not understand the language of the Sechelts, but could make themselves understood. The Indians at Powell River had still another language to the Sechelts.

A.T. Julius Voight, well known pioneer, wrote to the Colonial Government in Feb. 1860:

KLEOPLANNAH, CHIEF. "I have lived on the coast of B.C. for
MALEE. nearly a year and a half, my house being
CAPITANO. near the ranchery of the Squamish Indians
MAHLY. called "Malee"; half a mile north on the
 coast from the northernmost mouth of the
 Fraser River".

"that through my influence over the Squamish Indians, and with the help of their Chief Kleoplannah last summer, (that would be 1859 at the time when H.M.S. "Plumper" was sent over to investigate a reported disturbance but found none) I did prevent an attack of those Indians on New Westminster, when several of them were taken prisoners for an outrage on whitemen near New Westminster."

MUSQUEAM

The site of this ancient village on the Musqueam Indian Reserve which adjoins the west side of the Point Grey Golf Club property, D.L. 314, is given by Frank Charlie (Ayatak) a very old Indian who says 'My grandfather tell me he see first white man come down Fraser; just one man', as a slightly elevated piece of river shore on the East side of a small sluggish creek which enters the Fraser river almost directly south of Camosun street produced. It is the only Indian place name within the boundaries of the present city of Greater Vancouver which has survived the advent of the white man. It is first mentioned spelt 'Misquiams' by Simon Fraser in his Journal of his exploratory expedition to the Pacific Coast, August 1808. It is a "River" Indian Village.

Ayatak, or Frank Charlie, or Frank Capilano, of Musqueam, an aged Indian who can neither read nor write, who says he is 'about 80' told me, Nov. 9, 1932, that his grandfather was 'Old Chief' Capilano, and that his grandfather had told him that when he was 'a big boy he saw the first white man come down Fraser River. 'Him just so high, bout five feet, just one man come, come from east, my grandfather tell me, Old Capilano live be about one hundred, then die. His first home at Mahly; then he go Capilano River. Chief Lah-wa (who succeeded Capilano as chief) my uncle. Musqueam here. 'Here' being about 200-300 yards east of the present double towered Indian Church, and say, 100 yards east of the creek.

Rev. C. M. Tate: Leave the spelling as it is, you cannot change it now, but I should have spelt it Muthsqueam. Andrew Paull, Secretary, Squamish Indian Council of Chiefs; don't know literal meaning; if it has any.

MAHLY.

Hill-Tout, Mah-lwe. Paull, Mahly. Dick Isaacs, Mah-lee. Frank Charlie, Mah-lee. Tate, Mahly.

Paull: If it has any literal meaning I don't know it.

The little creek which runs west of Musqueam runs east of Mahly and separates them. Frank Charlie says 'Mahlee about middle Musqueam Indian Reserve, chinamans garden there now, no water, just well; creek cross Marine Drive bad water now, oil from motor car make no good now, water dirty. Mahly belong Musqueam Indian, not Squamish. Mahly was 'Old Chief' Capilano home one time. Old Capilano my grandfather; he Squamish Indian, he marry Musqueam woman, afterwards go Capilano to live. Chief Lah-wa his son. All English Bay and Burrard Inlet belong Musqueams. Squamish live way over mountains; just come English Bay to camp, get food. They come down Squamish work Hastings Mill. Capilano river Musqueam land. Squamish man marry Musqueam girl, by and by give him place down Mahly; way down by beach, not up river by Musqueam. My name Ayatak'.

CHE-AM-TUN.

Frank Charlie: 'Big rock, little way east of Homulsum. God send him same time send Homulsum; turn into stone. I never see Cheahtun, him on beach somewhere long there, my mother tell me'.

KY-OOH-AM. Frank Charlie (Ayatak): A stone on beach west of Che-ah-tun; it is a dog; God send him same time as others, all same dog's howl. (Ayatak opened mouth and howled ky-oo-ham) I never see him; my father tell me. Mrs. Frank Charlie nodded approval; she is a grandmother.

HOMULSON A large dome shaped rock on the North Arm shore line of Point Grey. Hill-Tout; Humul-som. August Khahtsahlano; Humulsome. Paull; Homme-mul-sum. Tate: 'I think Paull is nearest correct in sound'. Hom-ul-son, says Tim Moody (Yahmas) and adds 'Two miles west of Mahly, big rock standing in water, at high tide in water, at low tide dry, about Point-No-Point'. Dick Isaacs (Queyahchulk) 'East of Kullakan, means 'nice place and good things'. 'Hum-la-som, say Frank Charlie, who has lived all his life close by at Musqueam, and adds 'Big rock there on beach, God make him before he make Indian, little round rock just by; little rock is bowl or basin in which Hom-la-som wash face. Indian wash face with hands, so. God send eight men there to start Indian peoples, then turn them into big rock Hum-la-som, high dome shape, bout five feet high'.

KULLAKAN Hill-Tout, Kulla-khan; Paull, Khul-khan 'refers to a fence or something which looked like a fence or served as one'. Rev. C.M. Tate: 'Sounds like 'a fence' to me', from Indian word Kul-ha-haan, a fence. Dick Isaacs: 'Big stone in water on beach at Point Grey, nice beach at low water.' Frank Charlie, Musqueam: 'Big stones, creek there'. The location is on the south shore of Point Grey east of Chit-chul-ay-uk. (Point Grey). Rev. C.M. Tate: 'In time of war they might have put up a barricade on the beach to obstruct the northern raiders: in English we would call it 'defence'. Andrew Paull: There is a legend that the big rocks at Kullakan were playing ball when petrified. Dick Isaacs: Name is derived from Indian word for fence; something there must have had the appearance of a fence.

HUPHAPAILTH Hill-Tout, Whap-wha-pailthp 'place of cedars', Point Grey. Paull: Khup-khup-way-ilth. 'Little place of cedars'. An area of land of undefined boundaries on the south shore of Point Grey approximately between Homulson and Kullakan where the growth of cedars is prolific. In addition to being a most useful timber for canoes, house building, the Indian people also made undergarments from cedar and the soft downy lining of infant's cradles. Frank Charlie, Musqueam: Not know Huphapailth, know Hupha, lots cedars, lots cedar trees all along high bank, high up, low down, no particular place. August Khahtsahlano: Used to be an old log shute down the cliff there. See also Hup-hah-pai, or Cedar Cove, on Burrard Inlet. Rev. C.M. Tate: 'ilp' signifies 'a tree', any kind of tree. 'Uckhpa' means 'the cedars'. (Hill-Tout 'hapa').

CHIT-CHUL-AY-UK.

August Jack Khahtsahlano: Big rock there once a man. He hear that great man was coming. Indian start to prepare to strike great man. He got ready to make big wind blow blow great man away. While he was working to make the big wind the great man comes. When the great man comes he says 'What are you working at?'. Indian says 'Great Man coming, I blow him away, making great big wind to blow great man away. Didn't know he was talking to the great man himself. The great man told the Indian he would have to stay there, forever, so that to the last generation it should be known that he had tried to strike a great man. Then he turn him into stone and he been there ever since.'

'It is the biggest rock on the Point Grey shore'.

The true significance of all these Indian legends is a somewhat crude system of morality veiled in allegory. The actual purpose of this legend is to teach the folly of jealousy.

Rev. C.M. Tate: The first two syllables should be 'Tsitzil'; the latter part 'uk' means 'head' of something, probably the headline of Point Grey; similarly 'Chilliwayuk' (Chilliwack) means 'through to the head'.

Paul: Chit-chul-ay-uk, at Big Rock.

Tim Moody: Chit-chil-ey-uk, right at point of Point Grey extreme western point of Point Grey, wind all time, one man standing in water just like Siwash Rock.

Frank Charlie, Masqueam: Chit-chil-ay-ok, Big Rock, right in water, perhaps six feet high, five feet wide, just below wireless station masts.

POOK-CHA. Paul, Jan. 10th, 1933. Pookcha derives its name from a low hummock or lump on the sand flats at the northwestern extremity of Spanish Banks, which rises out of the water soon after the tide commences to ebb. Its literal meaning is 'a back (as of a whale) floating up above the surface', which, as the water recedes, Pookcha presents the appearance of. Or Pook-cha.

Dick Isaacs: Pook-cha. Place west of Jericho, where it gets dry when the tide goes out; Spanish Banks.

Tim Moody: Pook-cha. Where Spanish Banks goes away out i.e. western and widest part of Spanish Banks.

Tate: Pook-cha.

August Khahtsahlano: Pook-cha. Great bar of sand at Spanish Banks.

TSA-ATSUM

Paul: Tsa-atalum, or Tsa-tsa-thumb. A point on the Spanish banks shoreline almost due north of the main University Bldg., near a ravine crossed by a bridge, approximately directly below the cable hut, where a cool water spring comes out of the ground. 'Cold place', sand caving in bank there. Frank Charlie, Misqueam: "Cool place" hot day cool breezes come. Tim Moody: Little hole in cliff on Spanish Bank shore, the place where ravine is; where cable station is. Call it 'Tsaata-lum.' Hill-Tout: Tlay-at-lum. August Khahtsahlano: Sata-summ. Tate: Don't know word or place.

The B.C. Telephone Co. abandoned their cable hut on the beach approx. 1920-1925, and built a little stucco hut on Marine Drive above. Previously the poles ran down the cliff to the hut on the shore. They did not move the location of cables under sea. Just buried the cable, as far as Marine Drive, up the cliff.

KO-KOH-PAI.

Ko---koh(long)--pai, as in pie, or by. Part of Locarno Beach. Ko-koh-pie, says Tim Moody, at Spanish Banks. Long ago Indian go there catch amelts, no creek, little spring of water come out of cliff. Means crab apples; grab apple trees used grow there. Ko-koh-pates, says August Khahtsahlano, nice little bay, lots of sand, near boundary of university land. A little creek comes down the hill and empties onto Spanish Banks near boundary of U.B.C. Jim Franks: 'Where the street car comes down the hill '(Sassamat St.)'

EYALMU.

(see E-eyalmu). A former park like Indian camping ground, west of E-eyalmu, approximately the western end of Jericho Beach, and at the foot of Imperial street. August Khahtsahlano: Yalmoo, where the air station is. Tate: I like Yalmo, or Eyalmo, better than Eyalmu.

E-EYALMU. A splendid Indian camping ground at the eastern end of Jericho Beach, almost exactly where the Jericho Country Club house stands, but to the west of it.

Paul: Ase-al-mough, 'good camping ground'.

Hill-Tout: EE-al-mough is Jericho.

Dick Isaacs: A-yal-mough. 'Jericho'.

Jim Franks (Chil-lah-minst) 'Little cove at Jericho.' 'Ay-yal-mough'.

Tate: I like E-eyalmu best.

August Khahtsahlano: Aye-yal-mough, or Ayalmoo.

Frank Charlie and his wife: say Ee-yal, not Ay-yal.

This cover is shown on the survey by Corp. Geo. Turner of the Admiralty Reserve, Feb. and Mar. 1863. Survey posts of brass with imprint of crown on top were found at corners of this reserve early in 20th century. Turner's original field notes are in Court House, Vancouver. He marked across them 'berry bushes'.

Early Admiralty charts show 'logging camp' with logging roads leading there from east side of cove. Indian village on west side.

continued.

August Khahtsahlano: 'My stepfather was Jericho Charlie; he used to work for Jerry Rogers out at Jericho (Jerry's Cove). Jericho Charlie had a big canoe, would carry a ton or more, and I remember how he used to go out from Hastings Mill to Jericho with the canoe loaded with hay and oats for the horses and oxen working at Jerry Roger's logging camp at Jericho.'

SIM-SAH-MULS

accent on 'sah'.

Tim Moody: Sim-sah-muls. Dick Isaacs: Sim-sah-mula; by old English Bay Cannery.

August Khahtsahlano: It means 'tool sharpening rock', it means the beach or place on the Kitsilano shoreline where formerly a creek emptied into English Bay just west of the foot of Baywater street, close to the old English Bay Cannery (see 'Early Vancouver', Matthews, 1931).

"Along the beach from about the foot of Balsam street to the foot of Trutch, one layer of sandstone overlies, and another layer underlies, a layer of soft shale. This sandstone", says Professor S.J. Schofield, professor of Geology at the University of British Columbia, "is peculiar, in that its grains are angular, showing that it has not moved much; most sandstone grains are globular."

(On being shown an oblong piece 2" x 1" x 5" of sandstone found eight feet beneath the surface in the Fraser Midden, Marpole, one side smooth from abrasive use, probably, centuries and centuries ago). 'Yes, that's it, that's the kind, would be very suitable for sharpening Indian implements of bone or stone'.

A large clam shell midden formerly existed 'a few feet, say 100-200 feet west of Baywater street, north of Point Grey Road. Formerly there was a little beach there, and the cliff diminished in height to almost nothing at all as it reached it. (See Mrs. J.H. Calland in 'Early Vancouver', Matthews, 1931).

SKWA-YOOS. Chillehminat, Mar. 2nd, 1933: 'Oh, I remember, make canoe on hill above Skwayoos. Loggers just take out fir, leave cedar, my father make canoe up hill, I go see him, meet oxen come down logging trail, I little boy, frightened, run away from oxen feet. My father have iron chisel made, made out Hudson's Bay file, stone hammer; make canoe up hill, then bring canoe down, go Point Grey, hook sturgeon; great big sturgeon, twelve feet, that thick--about four inches) very heavy, tow him to beach, turn canoe over, take stakes (cross pieces out) out, slide sturgeon in canoe; turn canoe over again.'

'My father tell me he see first ship up Squamish.'

'Logging road, Skwa-yoos, oh, two log road come down Skwa-yoos, one come one way, nother other way, little swamp up top hill, logging road go round swamp'.

Hill-Tout: Sk-wai-us. Skwy-use, August Khahtsahlano.

Tim Moody: Skwy-yoos. Paul: Skwa-yoos, no particular meaning, just a name. Rev. C.M. Tate: 'yoos' ending is

SKWA-YOOS. continued.

more like it. 'Yooos' is flesh, a short way the modern Indian says Slave is Squeus, that is 'flesh of a slave', or 'slave'. 'Skwy-us', says Jim Franks, 'I was born there'.

Prior to 1880, an Indian hut stood on the Kitsilano Beach at the foot of Yew Street. It was owned by Charlie and presumably was the only hut. August Khahtsahlang, who says his step-father was 'Jericho Charlie' says that Sam Greer bought it, and there was afterwards a lawsuit over the payment for it, which Charlie won. (See 'The Fight for Kitsilano Beach', Matthews).

Jim Franks, Indian name Chil-lah-minst, Nov. 20th, 1932.

'I was born at Skwa-yoos, right here, down by the corner there, foot Yew street, behind bathhouse, where the beach turns (west). My father was Chil-lah-minst, come down Squamish with people to get smelts, about this time, fall, lots smelts here Skwa-yoos. My father have little hut down there at corner. Squamish peoples come down here to English Bay to get food, go back Squamish for winter. My father Chil-lah-minst too, make canoe all life, chisel, chisel, chisel, big stone for hammer; make canoe down Skwa-yoos.'

Note:- Assuming that Jim Franks, Indian of the North Vancouver Reserve was, as he says, about 16 years old when, on the day of the Great Fire in Vancouver, June 13, 1886, he was working in the Hastings Sawmill, then he must have been born on Kitsilano Beach about 1870--he claims to be older than 62 or 64, but does not look it. He says he remembers August Jack (August Khahtsahlang) as 'a little boy'; August Jack is his nephew, August's mother being Jim's sister. August is 54 or 55.

Robert Preston was interested in pre-empting land at Kitsilano in October 1871, but did not complete it; Samuel Preston, his brother, pre-empted it in April, 1873, but never received deed. Mrs. J.Z. Hall, daughter of Sam Greer told me she had been told there were several 'houses' located on the site of her father's pioneer home. Sam Greer bought the 'improvements' of the Indians from them in Nov. 1884. Sam Greer's home was burned down by the Canadian Pacific Railway after and during the celebrated lawsuit. Presumably the 'several houses' were Indian huts. (See 'Fight for Kitsilano Beach').

Mrs. J.Z. Hall narrates that her father shot a wolf one night in their garden, and speaks of the myriads of smelt. William Hunt also mentions how prolific they were. The writer recalls, even in 1918, raking them ashore with a garden rake; they seem all gone now (see 'Early Vancouver, 1931').

Jas. A. Smith, moving picture censor, shot ducks in the lagoon at the back of the beach in 1888. The last muskrats caught in the swamp about Creelman Ave. were caught by the Matthews boys in 1913 just before the sand from False Creek was pumped in to fill, at Maple street and carline, to a depth of thirteen feet. Coon were in to Indian Reserve at this time. William Hunt speaks of an old 'elk yard' near Whyte and Arbutus Sta.

SNAUQ.

An Indian village formerly standing on the Kitsilano Indian Reserve. The principal part stood directly beneath the Burrard Street Bridge. It had a large community house, several individual houses, an orchard, and a grave yard near the foot of Fir street. There were also one or more houses a few yards east of Ogden street on the reserve, and some fruit trees. Jemmet's survey (in possession Andrew Paull) of Indian reserves, 1880, shows a trail from village to Skwa-yoos passing east and west about McNicholl Ave.

Hill-Tout: Snaug. Paull: Sna-uk. Tate: on Vancouver Island 'pipe clay' is called Stauq, it would be easy for the Squamish to change it to Snaug; I don't know what it means.

August Khahtsahlano: 'I was born at Snaug; see Vancouver burn from there when I was a little boy. When grandfather Haatsalah-nough from Squamish River go to Chaythoos in Stanley Park his brother Chip-kaay-am go to Snaug; he first man settled there. Indian used to catch fish in big traps where Granville Island is now. The big bar was twenty or more acres in extent, dry at low tide, and the Indians had from time very long ago had fish corral there built of two converging fences in the water, made of brush fastened to hurdles, sharp stakes driven in mud to guide the flounders and smelts to the narrow part where they were trapped. The brush fence was built of vine maple; the small fine nets were made from the fibres of the stinging nettle.

"After my father died, my father Hay-tulk, we move from Snaug. I got no schooling, cannot read or write, had to look after my mother, a widow, sometimes I go to Gastown to search in ruins for nails. When we went to Gastown we went by canoe to Royal City Planing mills at south end of Carrall street, and cross to Burrard Inlet on rough sort of trail. I don't remember a trail from Snam-chuze (foot of Howe St.), what would be the use of struggling through the bush when it was so easy to paddle. Note:- Generally speaking, no Indian would walk if he could paddle). Musqueams used to come to Snaug long ago; before Chip-kaay-am come, but they never settle there. Chip-kaay-am, old Chief George, first settle at Snaug. My mother afterwards marry Jericho Charlie'.

.....
The Indians moved away from Snaug in 1911, and the remains of those buried in the graveyard close to the boundary of the reserve, opposite about 1600 block First Ave., were exhumed and taken to Squamish. It was about between the foot of Fir and Cedar streets. The orchard went to ruin, the fences fell down, and the houses destroyed, a few hops continued to grow until 1930, when they were destroyed by the building of the new Burrard Bridge opening July 1st, 1932. Mrs. H.A. Benbow (see 'Fight for Kitsilano Beach') says she witnessed the last Indian burial, supposed to have been in July 1907. The Rat Portage Sawmill closed down for the services.

.....
Rev. C.M. Tate: 'The population about 1880 was about fifty. There is no 'K' in Haatsalah-nough. 'Lanough' or 'lanoch' means 'the place of' or 'the property of', let's see, the

continued.

whole word would mean 'the place of lakes'. 'Haatsa' is lake or swamp. The proper way to spell it is Haatsa-sah-lan-ough; the terminal is pronounced as in English 'cough'.

Hill-Tout: The suffix lanough means 'man'; i.e., Kаланough, the first man.

Frank Charlie, (Ayatak) of Musqueam. 'The fishing on the bar (Granville Island) was done with hurdle nets made of twisted vine maple and sharp stakes so made as to form a hurdle, and the stakes driven in the mud so as to form a corral with the widest opening at the western end, gradually tapering down to narrowness at the eastern. The hurdles ran for hundreds of feet in the water. The fish came in with the tide, entered the wide mouth of the corral, and were caught when the tide receded'.

Mrs. J.Z. Hall, nee Greer of Greer's Beach. (See 'Early Vancouver, 1931') speaks of the 'noises and howls' of the Indians at their ceremonies and potlatches which she heard as she walked home from Gastown to Greer's Beach, over the C.P.R. trestle bridge.

J.S. Matthews: In 1902 or 1903 I used to cross from the old cannery about the foot of Burrard street--Burrard street was just a stream rutted trail down to the shore--by Indian canoe to the Indian Reserve, and my children would play with the Indian children; usually on a Saturday afternoon, or Sunday morning.

Mrs. (Capt.) Percy Nye: In 1891 False Creek was so quiet on a Sunday that we could hear the Indians singing at their services on the reserve as far as our place at English Bay; we used to sit on the shore and listen.

Note:- Residents of Vancouver who arrived as recently as the first decade of the 20th century, but particularly those about 1900-1902, can recall the enormous number of waterfowl and fish available for food on False Creek. Ducks rose in clouds as recently as 1900 from False Creek, and in that year, 1900, the big salmon year, hundreds of thousands of salmon were caught on the Fraser River, would not be canned, drifted ashore on the beaches of English Bay, and absolutely prevented bathing for a few days. In the early years of the 20th century salmon still swam up the creek as far as Cedar and Third Ave., trout were caught where the Henry Hudson's School stands, muskrats were in the swamp around Laburnum street, and smelts could be raked up Kitsilano Beach with a stick. William Hunt gives an interesting account of catching them with his hand, half a dozen at a time. (See 'Early Vancouver, 1931'.)

Chil-lah-minst (Jim Franks) conversation, Dec. 10th, 1932, in my kitchen over a cup of tea.

"My father's name Chil-lah-minst, my grandfather Chil-lah-minst, too. My father make canoe all his life, he make canoe several places; one place down Skwa-yoos, foot Yew street, Kitsilano Beach, make canoe all his life, just canoe, his trade, when he get old I be Chil-lah-minst, I do

continued.

work, take my father's name, just same you do. One time logger take out fir tree, leave cedar, cedar not much good for logger, but logging road make easy get cedar tree out to Skwa-yoos beach for make canoe. My father all time chisel, chisel, chisel, big round stone in hand for hammer. make canoe, then burn him out with pitch. I Jim first, when I get married North Vancouver priest give me name Franks."

"Chief Chip-kaay-am of Snaug very good man, very kind, very good; that's why him family make him chief". Note:- see Rev. C.M. Tate, who speaks so highly of 'Old Chief George'.

Query: Do you know who the Indians Swillamcan, Kanachuck, Mrs. Salpcan, who sold their improvements' on Kitsilano Beach, were; who were they?

"Will-ahm-can is Chief Jimmy Jimmy's father; not sure but I think Kanachuck brother to Chief Chip-kaay-am, maybe Mrs. Salpcan was his wife, don't know. We leave Skwa-yoos, go Hastings Sawmill to work, people at Snaug sell 'improvements' to Greer for I think \$100."

"Jericho Charlie my uncle, Frank Charlie (Ayatak) of Musqueam, my cousin. Jericho Charlie die long time ago, fell off C.P.R. trestle bridge across False Creek; he live Jericho, just by slough, on bar in front of Jerry Roger's logging camp there. Jericho Charlie may have had a place at Skwa-yoos, I don't know (August Khahtsahlano says 'yes he did'). Frank Charlie (Ayatak) live Musqueam now.

KITSILANO.

For the name KITSILANO, see index and elsewhere, and the 'Legend of Haatsa-lah-nough'.

The exact location not quite identified, but either the foot of Ash street, or the foot of Cambie street South, or both, on False Creek. Two moderately large creeks came out at each of these points; the largest at the foot of Ash. There was a third still farther east; just east of Cambie.

The manager's house, manager of the Leamy and Kyle Sawmill, the first mill on False Creek, was built at the foot of Ash street on a little clearing on the eastern bank, and by its appearance in 1900 when the writer first saw it, it had long been occupied; perhaps it was chosen by the manager on account of its having been an old Indian settlement.

On the day of the Great Fire, 1886 the men clearing the C.P.R. Roundhouse site were driven by the fire into the waters of False Creek, and were rescued by Indians in canoes from the direction of Aun-mayt-sut; they were in camp on the shore opposite the fire; about Cambie or Ash street.

Paull says: 'The word means 'commit suicide'; and probably someone killed himself there.

Tate says: 'Kysit', to kill oneself. Paull corrects this to 'Qoitsut, or Qoi-it-sut' meaning 'commit suicide'; and adds Mr. Tate's pronunciation may be effected by long association with the Fraser Valley and Vancouver Island Indians.

XI-WAH-USKS.

Main street or formerly Westminster Avenue.

Paull: Place of narrow passage, literally 'two points exactly opposite'; 'usks' as if 'tusks'. August Khahta-ah-lano, He-whaaska.

Tim Moody: He-wha-usks.

At least as early as 1880, a bridge, the False Creek bridge, crossed at this narrow point; to the east was the great shallow mud flat extending as far as Grandview; now almost entirely railroad yards. The lagoon was dry at low tide save for the water channels carrying away fresh water from streams.

Two protruding points of land jutted out into False Creek. The southern one was on an angle north-north-east, and the highest ground ran in that direction; hence the forest trail from Gastown to Fraser River, via False Creek bridge and North Arm (Fraser Ave.) Road ran on the summit of that ridge, and is accountable for the odd twist in Main St. at that point; another instance of the tradition that a calf gambled away from its mother, the cow followed, a man followed the cow, and finally they made a paved street of it, and placed traffic signals to control the congestion.

SKWA-CHICE.

The whole of the head of False Creek east of Main Street, at one time, a great mudflat, much like a great circular pool in the forest clad hills surrounding; now filled in.

'Skwa-chice, no more Skwa-chice', says Dick Isaacs, 'they fill him up now, make C.N.R. Yards, big hole one time, where we used to get the sturgeon all the time. Great big deep hole, very big, up head False Creek, tunnel under creek, fresh water come up, come from Lake Coquitlam (probably meant Lake Burnaby, but clearly said Coquitlam). The way they know, Indians find salt water sea weed up Lake Coquitlam; that's the way they tell, seaweed gets up there through tunnel under Skwa-chice'.

Geologists assert that False Creek is the prehistoric bed of the Fraser River, and that seepage through gravel from Burnaby Lake to Skwachice is quite possible.

Hill-Tout: Swat-chais 'Deep hole in water'.

August Khahtsahlano: Squaw-chize.

Tim Moody: Skwachice.

Paul: Skwa-chice, 'Water spring, or water coming up from ground beneath.

Mrs. Sanderson, Indian, North Vancouver. 'Water coming up out of the ground from beneath, rising up from the bottom, don't know why it does.

SNAM-CHUZE.

(Snam-knuah)

August Khahtsahlano, who as a boy lived at Snaug, directly opposite was the only Indian who knew the name.

August Khahtsahlano pronounces "Snam (short) - Knuah". He says: 'A little cove, formed by, winds into a cove, a sandbar, which, afterwards, was crossed by the C.P.R. Trestle bridge, and was at the foot of Howe street produced. It implies a little island with a bit of grass on top, some graves or a little graveyard and then the action of the tide washes grass, graves and island away.

Jim Franks: 'I think one time little island there, may be two or three crab trees on top where always dry. Indians put dead man there so wolf not get him. Indians always put dead man in trees so wolf not get him'.

Paul: 'Don't know literal meaning. The Indian system of Burial progressively changed. Tree burials may, at one time, say 100 years ago, have been the only system, and on an island whenever they could get one, but, in 1907-8 or 9 I saw, for instance, bodies laid on the bare rock on the tops of those two little islands just west of Point Atkinson, bare solid rocks. The bodies were simply covered with split cedar slabs, about three inches thick, eight inches wide and five feet long or so, held in place by their own weight, and no other covering to the remains. Defence Island, near Squamish, an island of half an acre, was a favorite burial ground.

Mr. Dickie, of Dickie and DeBeck, Barristers, Jan. 30, 1933.

'When I was a bit of a boy I used to play there; we used to call it 'the island'. There was a little, low island just a few steps east of the Kitailano railway bridge. I am fifty now, so that must have been over thirty-five years ago.

About 1910, earlier perhaps, but no later than 1911, a small sealing schooner owned by a Mr. Chapman was warped into this cove beside the bridge, its owner, a recluse artist, has lived in it alone ever since (now 1933). The

SMAM-CHUZE. continued

C.P.R. has unsuccessfully endeavored to make him remove himself, but he claims he sailed in there, tied up, and is still at anchor in the waters of False Creek, at the time he went in, under Dominion control. Actually he is high on dry land which has been filled in around his vessel, the 'Siren'.

AY-AY-YUL-SHUN.

Paul: Little English Bay, literally 'another soft under foot' place, a small sandy beach which was formerly running along from about Broughton and Nicola streets.

AY-YUL-SHUN. English Bay Bathing Beach.

Hill-Tout: Hail-shan, English Bay bathing beach 'soft under feet'.

Paul says 'Ay-ul-shun, English Bay, good under feet'.

August Khahtsahlano: I-ail-shun, English Bay bathing beach. Ay-yul-shun, says Dick Isaacs. Jim Franks:

Ale-shun. Tate: 'Ay' is good, 'shun' means 'feet'; spell it Ayulshun.

The English Bay bathing beach was formerly very much less extensive than in 1932. It consisted, in early days, of a short stretch of sand, perhaps one hundred yards long, extending east from a small creek at the foot of Gilford street. At both ends were clusters of boulders of considerable number, but of moderate size, but there were two huge ones under the cliff at the foot of Denman street (See 'The First Settlers on Burrard's Inlet; Matthews, and Mrs. Capt. Percy Nye, 'Early Vancouver', 1932).

STAIT-WOUK. Second Beach, Stanley Park, where a small creek enters the sea.

Hill-Tout: Stay-tookq. August Khahtsahlano: Stas-wauk.

Jim Franks: State-wok. Dick Isaacs: State-woohk.

Paul says: 'Stait-wouk' is a mud substance which, interpreted would be probably equivalent to what you call pipe clay. It was the place, the only place where Indians could get that particular kind of mud, right at the little creek at Second Beach. They gathered the mud--I think from the bed of the creek--rolled it into loaves about the size of bread loaves, put the roll against the fire, and the mud would get as white as chalk. This white powder was used to dust upon Indian Blankets, made from the mountain goat's fur, to give the blanket a white appearance. The mud substance is called "Stait-wouk".

"I can quite understand that Capt. Vancouver, in his journal, reports Stanley Park as an island blocking the channel; for in the earlier days I can recall the waters of English Bay almost flowed--at extreme high tide probably did do so--across from Second Beach to Coal Harbor."

Siwash Rock. Accent on 'Kay'.

Hill-Tout: Skalah. Siwash Rock, means 'standing up'.

Paul: Slah-kha-ulsh or Skay-ulsh. It means 'he is standing up'. He was an Indian before he was petrified into stone.

Dick Isaacs: Skay-ulsh, 'Indian Rock'.

Jim Moody: Skay-ulsh. Jim Franks: Skaalsh.

Rate: Skaalsh seems best.

Paul: Better spell it Slah-kay-ulsh, they'll shorten it.

Chil-lah-minst: (Jim Franks) 'Siwash Rock was once a man. I think one man make the world, but Indian say three men. These three men, they go out the sturgeon bank, out Point Grey; they wash themselves, wash themselves, wash themselves, make themselves very clean, keep themselves very clean, they get very powerful. These three men go all around the world making it; their names were..... If they find people poor they give them stuff, educate them, show them how to do things, so they be able help themselves, and be no more poor. If they find people too smart, too clever, they say 'you go to hell, we no bother about you'. That's how Siwash Rock came where he is; he too smart; they turn him into a rock so people see not much good be too smart." (See his further interesting remarks, under his own narrative.)

In the "Romance of Vancouver", a review published by Post No. 2, Native Sons of B. C., 1926, Chief Matthias Capilano refers to Siwash Rock as 'T'elch', he relates a legend of similar character, but different detail. He stated the supernatural men turned the Indian into stone because he was the first man he had met in their travels who did not want anything, was not greedy.

Most writers in dealing with Indian legends appear to give these legends a covering of mythological romance. From many conversations with Indians I have concluded that this is the wrong interpretation. The Indian was highly moral in his ambitions; he knew right from wrong, was proud of his blood and prowess, conceived it as his duty to educate his children. They are not legends, as we understand legends, but are tales to illustrate and illuminate morality; the rocks are the symbols just as a square and compass is a symbol to a freemason.

CHANTS.

Paul: Chants is not only a big sandstone rock covered with water at high tide on the beach, symbolically Siwash Rock's fishing line rolled into a ball, but is also a big hole in the cliff nearby--visible as you come in by Victoria boat--where he kept this fishing tackle and did his cooking. It is a round rock prominent on the shore between Siwash Rock and Prospect Point, traditionally representing a ball of thick fishing line--such as used by Indians before they got whitemans fishing lines--belonging to the fisherman Slahkayulsh, and likewise turned into stone. The Indian fishing lines were thick, almost as the little finger, on account of the material from

continued.

which they were made. The line is supposed to be rolled up, in a ball, or on a stick, hence its representation as a round stone. Up on the cliff is the hole where Skahkayulah kept his fishing tackle.

August Khahtsahlano: Chantz, a sandstone sticking out on the shore perhaps 150 yards north of Siwash Rock, covered with water at high tide. August Jack, Sept. 12th, 1940, Chantz is a natural fish trap; when the tide went out it left pools and the fish got caught. That's what Chantz means; not fishing lines.

Matthias Capilano: Chance. 'Chance means cook fish, seal, ducks, where Slah-kay-ulash roasts them; it is the hole.'

Tim Moody: Schanze.

SAHUNZ.

Siwash Rock's wife, also turned into stone.

Hill-Tout: Sunz. Sunz, Matthias Capilano.

August Khahtsahlano: Sunz, a little rock a few feet east of the light house at Prospect Point. Siwash Rock's wife.

Dick Isaacs: The little rock, perhaps a few feet inside (east) of the lighthouse.

Tim Moody: Sunze. A woman's name, a kneeling woman. The steps down Prospect Point from the signal station almost touch the Sunze rock on the shore. The rock is Siwash Rock's wife; his second wife, his other wife, is right behind Siwash Rock.

Paull: Sahunz, Siwash Rock's wife, also petrified, a little low rock on the shore at Prospect Point. (Andrew Paull publishes "Sun", Jan. 22, 1938, magazine section, page 6, a story about the rock with tree on top and gives a different interpretation to the legend; same general idea, three powerful men (Gods), Indian washing and to make themselves clean; impertinence to the Gods).

Haatsalano (Khahtsahlano), insists "Sunz", and says, 'there used to be a little tree on Sunz, but somebody chop it down.

SUNZ
PROSPECT POINT
SKAALSH
Chit-chulayuk

Conversation, August Jack Khahtsahlano, 12th. Sept., 1940. "Sunz is not Siwash Rock's second wife; he didn't have two wives; Siwash Rock's wife is right beside him; about 80 feet away. Sunz is that little rock inside Prospect Point with tree on top (see photo. Sunz was punished too, like Siwash Rock, and Chit-chul-ay-yuk at Point Grey. She was washing her hair; she had evil in her heart, too, and got turned into stone for punishment". See "Early Vancouver", Vols. 2, 3 and 4.

CHAY-THOOS.

Paull: Chay-thoos, a small clearing on the First Narrows shore almost exactly where the Capilano Pipe line reaches Stanley Park. Means 'High bank', referring to Prospect Point.

August Khahtsahlano: Chay-sloos, or Chay-cluse. A little clear space at the end of the pipe line road through Stanley Park. Where my father Supplejack, lived and died. His Indian name was Hay-tulk. Chief Haatsa-lah-nough went there to live once. (See August Khahtsahlano's long narrative re Chief Haatsa-lah-nough, or Kitsilano). Much earth fill has altered the site. Hay-tulk's grave was

where road starts to rise; about 20 feet west of present boat house.

Chief Matthias Capilano: 1932 'In front of Chay-thoos, just east of Sunz, east of Prospect Point Lighthouse, lives--he is alive and still there--a great big cod fish lives; the father of all codfish'.

Tate: Chay-thoos is the best spelling.

AHKA-CHU. Beaver Lake, and the small stream which flows out of it. Means 'little lake'.

August Khahtsahlano: Ah-hach-u-wa, 'little lake', in Stanley Park.

Tim Moody: Ah-ha-chu 'Little creek out of Beaver Lake, pronounced as if you were sneezing.

Frank Charlie, Musqueam: Hach-ha; it means 'lake'.

Tate: The Indian word for lake is 'Haatsa', (or 'Kaatsa').

Paul: Hkachu, means 'lake, a lake of some size; 'ahkachu' is 'little lake'.

Note by J.S. Matthews, 1934. A stone arch bridge now crosses the stream (Stanley Park Driveway).

WHOI-WHOI. The former site of a very large, and also a prehistoric village, now the site of the Lumberman's Arch, and just behind the bathing pool in Stanley Park. A great deal of information is available connected with this place, called by Qoitchahl (Andrew Paul) the most historic site in all Vancouver.

Hill-Tout: Whoi-Whoi means 'Masks'.

Paul: There first ceremonial masks were made; where the Lumberman's Arch is. Spelt Whoy-Whoy or Whoi-Whoi.

Dick Isaacs: Whoy-Whoy. Jim Franks: Whoi-Whoi.

August Khahtsahlano: Hoi-uh-hoi.

WHOI-WHOI Conversation, August Jack Khahtsahlano, 12th. Sept., 1940. "No; that's all

LUMBERMAN'S ARCH

TAYHAY

wrong, Whoi-Whoi, not where the first masks were made; where the first mask was found, it was found inside a big cedar tree; when they were cutting it down to make it into a canoe, and they found the mask inside; that was centuries ago.

Paul: Capt. Vancouver reports that he was received with civility, and that presentations were made to him. I will explain to you the true meaning of this; always bearing in mind that it was the duty of the elders to instruct the young in history; that is how I have come to know.

'It seems that it was a tradition among the Indians of early days that a calamity of some sort would befall them every seven years; once it was a flood, on another occasion disease wiped out Whoi-Whoi. The wise men had long prophesied a visitation from a great people. It so happened that Capt. Vancouver's visit in 1792 coincided with the seventh year in which some calamity was expected, and regarding the form of which there was speculation, so that when strange men of strange white appearance, with their odd boats, etc., appeared the Indians said 'This may be the fateful visitation', and

WHOI-WHOI continued.

took steps to propitiate the all powerful visitors.'

'On festive occasions, ceremonies, feasts and potlatches it was the custom to decorate or ornament the interior of the festival or potlatch house with white down feathers, the soft eiderdown feathers from below the coarser outer feather of waterfowl; these were scattered or thrown about, ostensibly to placate the spirits, a practice not dissimilar to Christmas tree decorations with white cotton wadding snow decoration.'

'As Vancouver came through the First Narrows the Indians in their canoes threw these feathers in great handfuls before him. They would of course rise in the air, drift along, and fall to the surface of the water, where they would rest for quite a time. It must have been a pretty scene, and duly impressed Capt. Vancouver, for he speaks most highly of the reception he was accorded'.

Prof. Hill-Tout: 'Not only was there a tradition of a great flood, and of a great decimation by disease, but there was that of a great snowstorm of continuous unbroken duration of three months. It covered the whole land, and caused the death of the whole tribe save one man and his daughter. The full account is in my story to the Royal Society of Canada, I think, 1896, long ago, anyway.'

Note: Early Admiralty charts show 'Indian Sheds' at Whoi-Whoi. Corp. Turner's map of 1863 shows Stanley Park as 'Coal Peninsula'. The official map adopted by the Mayor and Council of Vancouver, 1886, shows Stanley Park as a government reserve, but inside City Boundaries. Capt. Vancouver reports 'these good people', received him with 'decorum', 'civility', 'cordiality' and 'respect'.

Rev. C.M. Tate: 'I think that when the driveway around Stanley Park was cut, that the posts of the Indian houses were sawn off level with the ground; the stumps would be in the ground yet; I presume they would be cedar, and very rot resisting.'

George Cary: Potlatches were held there after I came in 1885.

Hill-Tout: Paa-pee-ak, where lighthouse stands, Brockton Point.

Tim Moody: Paa-pee-ak, name so old no one knows what it means; all Stanley Park.

Paull: Tim Moody wrong; just an Indian way of saying park.

August Khahtsahlano: Paa-pee-ak refers to Brockton Point; there is, as far as I know, no name for all Stanley Park.

Paull: Old Man Abraham, a very old Indian, gave evidence before the court at the time of the ejection proceedings, that Stanley Park was known as Whoi-Whoi; I am very clear on that point.

Chief Matthias Capilano: Burrard Inlet was a great home for serpents. When I was a little boy the old people used to see them--little serpents--just like a snake floating. A big one had his pillow--a big stone on the beach just west of Brockton Point Light, and his other head, they have two heads, one at each end, used to rest by the racing canoes just in front of the Indian church at North Vancouver; the old people used to see him in the tide rip; there were little ones too. The last one, not the serpent killed by Qoitchetahl (Andrew Paull's ancestor) up the Squamish river, but another one, was killed by a powerful man up above Dollarton, North Arm, Burrard Inlet, in front of the B.C. Electric power station, where the water comes down from Lake Beautiful (Buntzen); the paint put by the Indians on the rocks of the opposite shore is there yet, I think. One hundred and fifty years ago there were lots of serpents in Burrard Inlet.

Note: Some authority has told me that there were five lumber camps in Stanley Park at one time or another. See Mrs. Emily Eldon, W. H. Rowling, in "Early Vancouver").

SQUTSAHS. Deadman's Island.

Rev. C.M. Tate: Squth-ahs, it means 'an island'.

Paull: Squo-tsahs or Sqoot-sahs, called Deadman's Island now.

Dick Isaacs: Skoot-sahs. Tim Moody: Scoot-sahs.

In 1862, Corp. Turner, R.E. surveyed Burrard Inlet. His field notes in Court House, Vancouver, show an island without name. In 1880 W.S. Jemmett's map of Indian reserves, in possession of Andrew Paull, shows an island marked (government res.) 'G.R.'. In 1885 H.B. Smith, surveyor, who made map of Vancouver adopted by first City Council as 'official', shows an island 'Government Reserve'.

It is conjectured that the appellation, Deadman's, arose in part at least from the Indian custom of speaking of 'deadhouse', 'whitemans', 'deadmans'. It was formerly a burial grove for Indian tree burials. Of the known whites buried there there is the McCartney baby, the Swede who committed suicide at Moodyville, and whose skeleton was set up by Dr. Langis for instructional purposes (see 'Early Vancouver'), the man drowned off Hastings Mill, some Chinamen, and those who died of smallpox at the pest house there.

Prof. Hill-Tout: In 1890, or about, I saw several tree burials, twenty or thirty feet up in the fir trees; the island was known at that time as Deadmans Island.

William Walton: pioneer of 1885. "After the fire, I built a shack there. One day I came home and found some one had buried a chinaman near, and a month later they planted another dead man near my shack. I said to my partner 'I'm going to get out of this; this is a regular deadmans island.' 'Good name for it' he replied. When the Chinese riots took place in Feb. 1886 they wanted me for a witness, but I had gone to my island to look at some traps I had set for coon. They asked my partner where I was. He said 'Deadmans Island'. They said, 'Where's that?' He told them, and the name stuck.

Joseph Morton, son of John Morton, first resident of Vancouver: "Father told me that when he first settled on the Inlet in 1863 he went over to Deadmans Island, and found Indian coffins in the trees and also fallen to the ground; their fastenings having rotted." Miss Ray, a niece of John Morton, says she heard him say that on one occasion he (her uncle) had poked at a coffin in the trees with a stick, the fastenings were decayed, and a shower of bones fell; he slipped off lest the Indians might see him there. Joseph Morton's comment on this, "No, the coffins had already fallen, and were on the ground when father examined them."

Ex-Alderman W. H. Gallagher: "Brighthouse himself told me that, when the man who was surveying their pre-emption (The 'West End') was laying out the boundaries, he said, 'I will put the island in your pre-emption for five dollars'. Hailstone said 'Don't give it him, we've enough stuff already', page 270, 'Early Vancouver', 1931.

CHUL-WHAH-ULCH.

August Khahtsahlano: Chul-welsh, Lost Lagoon.

<u>COAL HARBOR</u>	Conversation, August Jack Khahtsahlano,
<u>LOST LAGOON</u>	12th. Sept. 1940. "Chul-walsh; that
<u>CHUL-WALSH</u>	means, 'the bay what goes dry'; that's
<u>DEADMANS ISLAND</u>	Coal Harbor."

Tim Moody: Chil-whalsh; south end of Lost Lagoon, means 'dry', 'passage'; gets dry at times when tide goes out'.

Dick Isaacs: Chul-whalsh, right up south end of Lost Lagoon, up by narrow neck of land between Second Beach and Coal Harbor.

Andrew Paull: Chul-whah-ulch, means 'gets dry at times, when tide goes out.

Mrs. Robert Strathie, later Mrs. Emily Eldon, wife of an early park superintendent, or 'ranger'. "The first bridge across to Stanley Park was a fallen tree across the water at the point where the bridge, and later the causeway was built (See "Early Vancouver".) Ceperley and Rosa map shows the first entrance to Stanley Park, before the bridge was built, as a trail along the southern shore of Lost Lagoon, or Chul-whah-ulch.

Joseph Morton: "See 'Early Vancouver' or 'The First Settlers on Burrard's Inlet' for narrative of hanging of Indian woman by her own people at the entrance to Stanley Park. She had murdered her child.

TYNDALL'S CREEK.

Exact spelling unknown. Joseph Morton, son of John Morton, says that his father told him that the name of the creek on which he located his cabin about 100 yards west of Burrard Street was known as Tyndall's Creek, or Tindell's Creek. There is another instance of changed creek names. Jemmett's Indian reservation survey map 1880 shows Lynn Creek as 'Fred's Creek'.

PUCK-AHLS.

Location approximately of the present C.P.R. station and docks.

August Khahtsahlano: Puckaals. C.P.R. Dock, pier 'D'.
Jim Franks: Puckaals.

Dick Isaacs: Foot of Granville st. where C.P.R. station is. Lots big trees there, lots bushes, lots shade, not much sunlight; there was a cliff there, and above very heavy timber. White rocks there.

Paul: Puck-ahls or Puck-ahls, it means 'white rocks', where the big brewery was. Note: the old Red Cross Brewery, remains of walls of which still stand just beside the entrance to the C.P.R. tunnel; on Hastings St. west; stood at the mouth of the creek beside which John Morton had his cabin. It drew its water from a dam in the creek.

'The white rock' referred to would appear to be a light colored shake rock which is to be seen exposed by the excavations of the railway below 'The Bluff', that cliff elevation running between Granville street and Burrard Street.

.....

(On back of p. 46 in Major Matthews' handwriting.)

KHAHTS-NICH or HAATS-NICH.

On Oct. 25, 1951, Capt. Chas. W. Gates told me that Ful-Kway-lum, or Joe Thomas, now dead, but about 87 when he died recently, told him that the name of the No. 3 Indian Reserve at Seymour Creek was as shown in margin.

J. S. Matthews.

August Khahtsahlano: Luk-luk-kee is some place west of Jum-jum-lee, I don't know just where.

Jim Franks (Chil-lah-minst) says: Luck-lucky is Old Gastown.

Dick Isaacs: 'Means a grove of nice trees'. About the site of old 'Gastown'; probably the famous 'Maple Tree' of Carrall street was one of them. They stood between Portugese Joe's shack (at the foot of Abbott street) and the Sunnyside Hotel, foot of Carrall St. They stood somewhere in the little curve of the shore, and about the point where the Indian Church and Methodist parsonage stood. Very pretty'.

Tate: (who helped in the dedication of the first church, at the foot of Abbott St.) 'There were a lot of pretty maple trees about there.

Paull: It means 'grove of beautiful trees'. Luck-luck-ee' is the pronunciation.

KUM-KUM-LYE. August Khahtsahlano: Kum-kum-lee, means 'vine maple'; the place is the point on which the Hastings Sawmill stood. Dick Isaacs: 'Kum-kum-lye. Point where the Hastings Sawmill was; there were a lot of maple trees there.' Paull: Kum-kum-lye is better than Kum-kum-lai, it means 'maple trees', not vine maple'.

CHET-CHAIL-MUN. A number of smooth rocks or boulders grouped together on the shore at the point where the B.C. Sugar refinery now stands, up which the seals used to clamber, back on the summits in the sun and slither down again into the water. Location about the foot of Raymur Ave.

Hill-Tout: Chet-chaal-men.

Paull: Chm-chaal-men, at sugar refinery, foot of Raymur Ave., don't know literal meaning. Where the seals used to come ashore.

Dick Isaacs: Chet-aal-men, west of the sugar refinery, lots of seals used to come out of the water there, and get on the big rocks.

Tim Moody: Chet-ale-mun, 'mun' not 'men'.

HUP-HAH-PAI. Paull: Hup-hah-pai, or pie; the early settlers called it 'Cedar Cove', at the foot of the hill on Powell street; a large creek entered Burrard Inlet there; it means 'lots of cedar trees there'.

August Khahtsahlano: Hupup-pye, or Hup-hup-pii, old 'Cedar Cove'.

Compare Huphapailthp (Musqueam) with Hupahpai (Squamish), both refer to cedar trees.

BURRARD INLET. The stretch of inland water known as Burrard Inlet seems to be without name. Tim Moody, aged Indian with forehead made flat by former Indian practices on babies to accomplish this, says, and Andrew Paull says contrariwise, and that Tim is unreliable, that 'Slaal-wit-tuth' includes the entire channel from the Narrows eastward, and that it means 'go inside place' out of English Bay. Paull says this is a confusion of location caused by the marriage of a Coquitlam Indian to an Indian River Indian. The Coquitlam Indians came down to Port Moody on their

KHA-MAH-MOOT. A small creek mouth, now at the foot of Windermere street, which formerly supplied the townsite settlement of Hastings, and of subsequent years known more particularly as the stream which ran through the "RAVINE" in Hastings Park.

On Feb. 13th 1953, Captain Charles Warren Cates, well known, told me that Joe Thomas, Squamish Indian, of "The Mission" Indian Reserve, North Vancouver, who died in 1951 at the age of 90, told him as follows:

"At one time a small streamwended its way down through the woods from the direction of Burnaby Lake, and emptied into the sea where Hastings Park is now. One day a man and a woman appeared from out the creek waters; it is supposed that the flowing water conceived them. The descendants of this man and woman lived there until the coming of the white man, and their village of cedar slab huts on the shore at the mouth was known as "KHA-MAH-MOOT". Apparently the word interprets the story.

see pages

72

73

for continuation
of coast line

HAATS-NICH
KHAITS-NICH

On Oct. 25th 1951, Captain Charles W. Cates told me that old Joe Thomas, or Pulk-way-lum, now dead, told him that the name of No. three Indian Reserve, between Second Narrows and Roche Point, was as shown, Khaits-nich.

see pages

46A

47

72

way to Indian River, and the name attached itself to the upper end of the inlet. Properly it should be spelt 'Inlailwatash', and refers to Indian River Indian reservation. Pauli knows of no name for the inlet.

STEETS-E-MAH. Dick Isaacs: An old channel, once a stream of Seymour Creek, now dry, a mile east of the main part of Seymour Creek, and once part of it. The dry old channel is said to be still to be seen, just west of the Seymour Creek pipe line road, where it leaves the main channel. At one time Steetsamah was a very popular resort for Indian fisherman, lots of crab, fish, salmon, etc. caught referring to it as a fishing ground.

Tim Moody: Little creek east of Seymour Creek; lots of salmon, trout, crab.

August Khahtsahlano: Don't know meaning, shall have to ask old people.

Pauli: Not sure of meaning, it may be it means something about 'little river'.

CHAY-CHUL-WUK. Seymour Creek.

Pauli: Chay-chil-whoak or Chay-chil-whuk, derived from word for 'near' or 'narrow', perhaps refers to Second Narrows, but it is the name of Seymour Creek.

Hill-Tout: Chay-chil-whoak. Tim Moody: Chay-chil-whak.

August Khahtsahlano: Chay-chil-woak, Seymour Creek, just a name, no meaning.

WHA-WHE-WHY. A location on the shore between Seymour Creek and Lynn Creek, east of a small slough.

Dick Isaacs: 'The little place of masks'; it is diminutive of Whoi-Whoi, 'masks' in Stanley Park.

Pauli: Whqa-whi-gwa. It means 'the little place where masks were made. A shingle mill stood there on the Seymour reserve.

Tate: 'Why-whew', that is really the name of the mask itself. Whenever an important person died they performed the whywhew, or death dance.

KWA-HUL-CHA. Lynn Creek, also shown on Jemmett's Indian Reservation map of 1880 as 'Fred's Creek'.

Hill-Tout: Whoal-cha. August Khahtsahlano: Hal-cha, just a name. Pauli: Kha-ul-cha. Dick Isaacs: Hahrl-cha.

Tim Moody: Harl-cha.

Tate: Khaalcha or Khaulcha is best spelling.

UTH-KYME. A small slough at the foot of the hill east of Moodyville, crossed by a concrete bridge now.

Dick Isaacs: Uth-kyme, snakes there, lots of them. Indian no use for snakes. When white man come they all go away.

Hill-Tout: Whal-skyme, means 'serpent pond'.

Tim Moody: Whath-kyme, a little slough east of Moodyville.

Jim Franks: Uth-kyme, not Whal-skyme; snakes.

Pauli: Uth-ka-yum, Snake slough, where the concrete bridge is east of Moodyville.

Tate: 'Uth' means 'snake'.

SAHIX. a point of land where the Moodyville Sawmill stood.
August Khahtsahlano: Siox, it means 'point of land'.
Tim Moody: Sah-yix. Dick Isaacs: Sahix.
Paul: Sahix. Not a headland, although its appearance suggests a bold bluff rising out of a low shore spreading from the First to the Second Narrows, but literally, a 'cape' or 'point'.
Tate: Don't know word.

EST-AHL-TOHK. Location almost at Ferry Landing, North Vancouver, but a little to the eastward of Lonsdale Ave.
Paul: Estahltohk was at the mouth of a small creek which emptied into Burrard Inlet beside McAllister's Mill, now gone, just east, about 100 yards, of the ferry landing at North Vancouver and a few feet east of Wallace's Ship-yards. It means 'a pretty house is built there'.

UST-LAWN. The little harbor and creek around which is now gathered the North Vancouver Indian Reserve and church; otherwise the mouth of Mission Creek.
Hill-Tout: Stlawn. August Khahtsahlano: Sla-han
Tim Moody: Ustlaun.
North Vancouver Indian woman: Us-slawn, not Slawn.
Dick Isaacs: Slaan, right here where I live, a little harbor and cove used to be here.
Paul: Us-tla-aun, the little creek where the Home Oil Co.'s tanks are now at the foot of Bewicks St. It means 'head of bay'.

TLATH-MAH-ULK. Hill-Tout: It means 'saltwater creek'. Tlas-tlem-mough.
Paul: Tlath-mah-ulk or Klath-mah-ulk, Mackey Creek.
August Khahtsahlano: Klas-malk or Klamauk, exactly where the Capilano Timber Co's mill is at the foot of Pemberton Ave. It means 'saltwater'.
Tim Moody: Tlas-maulk.
Tate: Klamauk is the best spelling.

HO-MUL-CHE-SUN. The name of the village and fortified huts which formerly stood on the east bank at the mouth of the Homulcheson Creek, now called the Capilano River.
Paul: Homultcheson, just a name, no meaning.
Hill-Tout: Homultchison. Khahtsahlano: Homultchisin.
Dick Isaacs: Homul-tchit-son; used to be Indian Houses there.
Rev. C.M. Tate: I doubt whether the village was pallisaded (see Haxten, aged Indian woman interpreted by Andrew Paul) more likely the huts were loop holed, that is the only form of fortification I ever saw anywhere. The Indians cut holes in the cedar walls and when attacked retired to their houses, and shot their arrows at the enemy through those holes (see drawing in Capt. Cook's Voyages at Nootka). Inside the earthen floor was frequently two or three, or even more, feet below the bottom of the wooden wall, and thus gave additional protection.
 For CAPILANO refer narratives. For the story of Kokohaluk, see Andrew Paul's (Qoitchetahl) narrative, The Burning of Homulcheson, etc. etc.

PROSPECT POINT.

HOMULCHESUN.

CAPILANO.

Kiaken.

49
Conversation, August Jack Khahtsahlano, 12th. Sept., 1940: (see page 475, "Coast Indians" (blue bound book, small). Hill-Tout's report, 1900, to "British Association for Advancement of Science")

"Kiaken, i.e. palisade, or fenced village, a place on Burrard Inlet".
August:- "He must mean the time the Fort Rupert Indians came to recapture a woman (see Story of Kokohaluk, in "Early Vancouver".) The Squamish stole a woman, and the Fort Rupert Indians came to get her, but she did not want to go; that was where they put poles around stockade and she came out and told the Fort Rupert Indians to go away or they would all be killed, and they would have to fight if they stayed where they were as there were a lot of men inside, but ACTUALLY THERE WERE ONLY FIVE WOMEN. So they retired across the Narrows to Prospect Point, and that was where the Squamish men were in hiding; and the Fort Ruperts ran into them, and they all got killed". (Still another version of the old tradition).

SWY-WEE. Dick Isaacs: Swy-wee, a slough or lagoon a short distance west of mouth of Capilano River, and approximately at the foot of Kleventh street produced.

Tim Moody: Swy-wee. August Khahtsahlano: Swy-wee.

Hill-Tout: Swai-wi.

Paull: Swy-wee, a name which indicates a species of smelts, and possibly refers to where the Indians caught them. I think the name is derived from Sway-wee, i.e. smelta.

Tate: 'Swee-wah' or oolichan fish, are very much like smelts, and no doubt all those inlets were at one time infested with those fish. I know several which were, but no longer are.

W.S. Jemmett's survey of Indian Reservation on Burrard Inlet, etc. 1880, in possession of Andrew Paull, secretary Squamish Indian Council, shows 'grass' around the slough, and "beaver dams" at its head inland.

Tradition says Indians spread nets or fish weirs, hurdle nets etc., across the mouth of the slough.

West Vancouver Shoreline. Tim Moody says there was never any special name for the West Vancouver shoreline as there was for Point Grey (Ulksen).

CHUT-AUM. Navy Jack's Point, West Vancouver.

Hill-Tout: Kitch-ahm.

Dick Isaacs: Kitch-ahm, a point which sticks out west of Swy-wee.

Tim Moody: Chid-aum considerable difficulty in interpreting sound, sometimes seemed like 'al-ahm'.

Paull: Chut-alm or Chut-aum.

Tate: Chutaum is a good way to spell it.

August Khahtsahlano: A point, Navy Jack's Point. Means a "mix up". The tide flowing, and the back eddy along the shore meet at the point, and cause a choppy water, i.e. "mix up". Pronounce "Cha-tahm".

SMUL-LA-QUA. Hill-Tout: Smul-lah-kwah.

Dick Isaacs: Smul-lah-qua, a little bay west of Chutaum.

Paull: Smul-lah-qua, a place west of Dundarave.

Dick Isaacs: qdds, 'a little cupped bay, two miles east

of Stuckale, small creek there.

Jim Franks: Old people go there get Mowich (food) nice quiet place, little bay high rocks on bank, a little gravel beach, only three quarters mile east of Stuckale. Not so far as Dundarave. Matthias Capilano's people go there long time ago.

Tate: Smullaqua is good spelling.

August Khahtsahlano: 'A lot of people, I think, killed there, something terrible, maybe eight or nine men, perhaps in canoe, all killed one time, in fight or war; not by accident, or drowning, but killed'.

Paul: It may be that it is some reference to the fight for Kokohaluk, the noblewoman. I don't know.

August Khahtsahlano: It means "a thigh" (upper part of leg). I don't know why.

STUCK-ALÉ. Where the Great North Cannery is at Sherman.

Hill-Tout: Stuck-hail.

Tim Moody: Stuck-ale.

Dick Isaacs: Stuck-hail, now Great Northern Cannery.

August Khahtsahlano: Stuc-k-aile. 'Stuck' is a rude word for smell. That's why we say 'Stuckale', so our children not become rude. A bad smell, such as made by a skunk, Skunk Cove (Caufield's) not far away. Terrible bad smell.

Paul: Stuck-ale, it means literally expelling human gas.

J.F. Noble, friend of Indians, Standard Bank Bldg. 'There is a man living back of Caufields who has for years been lighting his house with natural gas; I wonder if that seeped out and created a smell which the Indians thought very bad'.

Tate: Stuckale is good spelling.

WEST VANCOUVER. West Vancouver Hollyburn Oil Co. Ltd. (drill for STUCKALE. petroleum, 1914. A para. in the prospectus of

MARR CREEK. this company (see docket) read: "For more than twenty years, oil seepages have been known and reported by old timers as occurring in this district. Seven years ago, George Marr, a homesteader on D.L. 815, attempted to sink a well for domestic use, but states he was compelled to abandon and refill it on account of the too abundant gas and oil seepage. This District lot is included in the Company's takings. Upon a portion of it occurs a phenomenal seepage of black crude oil or petroleum, located by Mr. Albert R. Whieldon, a practical oil man of many years experience in the Pennsylvania and Ohio oil fields, who will now assume the active management and supervision of the company's operations. A sample of the seepage petroleum on D.L. 815 West Vancouver is Naptha 24.71; Burning oil 35.08; Lubricating oil 20.02; Residue 20.19—100. Assayed by G.G. West, Provincial Assayer. The prospectus is dated June 24th, 1914.

STUCKALE. The Indian name for the location of the Great Northern Cannery, at Sherman, West Vancouver, is Stuckale. "Stuck" is a rude word for smell; such as made by a skunk. "Stuckale" means "terribly bad smell".

In, or about 1931, J.F. Noble, a friend of the Squamish Indians, office in Standard Bank Building, told me, (See "EARLY VANCOUVER", Matthews, Vol. 2, page 30). "There is a man living back of Caufields who has, for years, been lighting his house with natural gas; I wonder if that seeped out and created the smell which the Indians thought very bad".

Point Atkinson. Accent on Skay.
Hill-Tout: Skay-awat-sut. Point Atkinson.
August Khahtsahlano: Ska-whut-soot.
Dick Isaacs: Skay-wit-sut.
Tim Moody: Skay-wit-sut, means 'going around point'.
Jim Franks: Skay-wit-sut.
Tate: Skaywitsut is best spelling.
Pauli: Skaywitsut, means 'go around point'.

CHULKS.

Pauli: Kew Beach, Chulks.
August Khahtsahlano: Erwin Point, Chulks north of Point Atkinson, south of Eagle Harbor, where there is, on the southern tip, and in a crevasse facing south, a huge rock or stone five or six feet in diameter. It means 'a sling with a stone in it; it is the one which the Gods threw at Mt. Garibaldi, and which missed the mountain'. 'A big rock stuck in a crack', says Khahtsahlano.
 See long narrative by August Khahtsahlano on this legend.

KEE-KHAAL-SUM.

Eagle Harbor.
Hill-Tout: Ke-tlals'm, i.e. 'nipping grass' so called because the deer go there in spring to eat the fresh grass.
Dick Isaacs: Kee-khaal-sum, Eagle Harbor.
August Khahtsahlano: Ke-carl-sum, Eagle Harbor. It means 'cook fish', you know, Indians cook fish with stick split down from top little way, slip fish in slit, stick other end sharp stick in ground, toast fish in front of camp fire.
Pauli: Khahtsahlano is wrong. It is a nice little bay, small creek Kee-khaal-sum, bear and deer used to go there to gnaw. It means, well, you know what beaver do, gnaw, chew things. The animals used to go there to gnaw, probably grass and young buds in spring.

STOAK-TUX. 'Stoaktux', says Pauli, 'means "all cut up", that is, the rocks are all cut up in channels, fluted, a little bay, picnic ground, ferry runs to Bowen Island from there. Stuk-tuks is too abrupt; abruptness destroys sense of root from which it is derived. Stoaktux is better; it means that the rocks are all cut up into channels along the shore. Fisherman's Cove. "Stuck-tooks," says August Khahtsahlano, "on Howe Sound, north of Point Atkinson, big dance hall there now". The south western tip of Whytecliff Point, and nor.nor.west of Whyte Island. It is about 150 feet south of a house which stands there.

SKUNK COVE. August Khahtsahlano: It must have a name, but I don't know it.

EAGLE OR CREEE ISLANDS.

"No name", says Khahtsahlano, "Indians buried dead on inside island. Used to be a tree on it, and, nearly always, an eagle on top of tree".

CHA-HAI. Horse Shoe Bay.

Hill-Tout: Tchakqai. Horse Shoe Bay.

Tim Moody: Cha-hye.

Dick Isaacs: Cha-hye.

August Khahtsahlano: Cha-hy. 'A big bay facing north, Horse Shoe Bay. It means that peculiar sizzling noise, similar to that made when frying bacon in a pan, but which is made by myriads of small fish, -smelts do it--moving in the water'.

Note: At one time this faint noise could be heard almost any summer's evening at Kitsilano Beach. It is made by shoals of smelt swimming in the shallow water on the beach; it is said to be caused by the wriggling of their tails.

Paull: What August Khahtsahlano says may be true. Be sure to make it 'Cha', (to distinguish it from Mr. Garibaldi), "Cha-hai".

TUMBTH. Hill-Tout: means 'paint'.

Paull: Tumbth means the red paint with which warriors and maidens adorned their faces for war, ceremonies, dances; maidens for beautification, warriors for war and ceremonies. White woman do it, too, only pay big price at drug stores for same thing in fancy boxes.

EYE-SY-ICH.

Paull: The general term applied to 'Protected water', which it means, inside Passage Island and between Point Atkinson and Gibson's Landing. It means 'sheltered water'.

Khahtsahlano: "Eye-syche" is any "protected water"; in English "a channel". There are several "eye-syche" in Howe Sound; channels between islands and mainland.

Supplementary and unverified

KWY-YOWHKA.

Steveston, B.C.

August Khahtsahlano: Qy-youka, or Kwy-yowhk.

WHY-KIT-SEN.

Terra Nova Cannery, south end Sea Island.

August Khahtsahlano: Why-kit-sen.

TUM-TA-MAYH-TUN.

'Old Orchard'.

Chief Matthias Capilano: Tumtemayhtun was an Indian place afterwards known to whitemen as 'Old Orchard'.

Khahtsahlano: At Belcarra, not Ioco.

CHL-CHL-YOH-KE.

Khahtsahlano: The Lions opposite Vancouver, meaning:-twins.

EXCERPTS - "Early Vancouver", Vol. 3 - page 7.

Memo of conversation with August Jack Khahtsahlano. (Kitsilano, son of Khay-tulk, and grandson of Chief Haatsa-lah-nough of Chaythoos) at City Hall, Jan. 12, 1934.

August Jack (son of Supplejack, or Khay-tulk) was born under the present Burrard Street Bridge, the then Indian village of Snauk, and says he is now 59. (See "Early Vancouver", Vol. 2, Matthews).

WHOI-WHOISTANLEY PARK

Query: "How many families were living at Whoi-Whoi in Stanley Park when you were a boy?" (about 1881-1886.)

August Jack: (After reflecting) "There were eleven families. That's a long time ago. There was old 'Chunth' in one house, then there was Ce-yowqhwa-lia in the next house, and Ahtsulk was in the next; then there were eight families more; there must have been more than 100 Indians all told living in the four houses. These man's names have no meaning; just names. I forget all the family names; it's such a long time ago."

INDIAN HOUSES. Query: "How old were those Indian houses?"

August Jack: "Oh, very old, there long before me. You know the Lumberman's Arch in Stanley Park. Well, the big house was about 200 feet long, and sixty feet wide, and it stood right square in front of Lumberman's Arch at the foot of the trail from the Japanese Monument. That was the 'real' pow-wow house. The name of it was TAY-HAY, no meaning; just name, and six families lived in it.

"Then, to the west of it, was a smaller house, about 30 feet front and sixteen feet deep with a sort of little kitchen at the back; I think two families lived in that."

"Then to the west again was a smaller house, about twenty-four by sixteen feet deep; one family lived in that, and on the extreme west was another pow-wow house--it was measured once, and I think the measurement was ninety-four feet front by about forty feet deep; the front was about twenty feet high; the back about twelve feet. Here two families lived."

"All these houses stood in a row above the beach, facing the water; all were of cedar slabs and big posts; all built by the Indians long ago."

(The picture "Before the Pale Face Came" (Illustrated by John Innes, prepared by J.S. Matthews) was hanging on the wall as we conversed. It records the Indian place names of Burrard Inlet and English Bay.) "That's not right," said August Jack, pointing to the hut. "That roof got two slopes, Squamish Indian hut only one slope, from front to back, and the posts are always outside, and" (pointing to roof beams) "the top part stick out; see the ends of the timbers, so" (drawing with pencil on piece of paper). "The door always in the end, one at each end, of house, right in corner under highest part of roof, not in the middle of end. Hole for smoke? No hole for smoke; just poke up with stick and slide boards off hole in roof, not like northern Indian House. Light? No windows, but holes in side along front of house; not very big

holes, not very many, in big pow-wow house (200' X 60') perhaps, maybe, four; no glass for window; just cover hole with something when no light wanted or to keep out wind. The side and all the walls just cedar slabs on side; cedar slabs on roof; the beams stick out all round just under roof."

Query: "How about posts for support of sides?"

August Jack: "Just same as ends, only smaller. Cedar slabs dropped in between posts, and posts fastened together with little cedar boughs twisted together. Posts only tied in two or three places up and down; windows, might be four windows in the 200 feet 'Tay-hay'; they don't put in much (for light). No holes to shoot bow and arrow through at enemy; use windows; when they want light, just open it; they had something to cover window over when want to. Yes; the floor was earth."

INDIAN CANOES. Query: "Any totem poles?"

August Jack: "No, not outside, but might be carved on post inside house."

Query: "Any canoes?"

August Jack: "Yes, on beach, lots canoes; some men got three, some men two, bigger canoe, smaller canoe."

Query: "Any dogs?"

August Jack: "Oh, yes, lots dogs, Indian dogs, not whitemans dogs."

Query: "What about water? There's no creek at Whoi-Whoi."

August Jack: "No creek there; have well; Indian dig him; about six feet deep; use cedar board bucket."

CHIEF HAATSA-LAH-NOUGH'S HOME. "Our house beside a little creek at Chay-thoos, you know end of pipe line road; just where you start to go up hill to Suntutz."

Query: "I thought Suntutz was at the bottom of Prospect Point, a rock on the beach by the lighthouse?"

August Jack: "Yes; that's right, but Suntutz is all the way up the hill, too; up top too; all Suntutz" (motioning from bottom upwards with hand).

Memorandum of Conversation with August Jack Khahtsahlanq. November 25, 1934.

INDIANS, number before whitemen came.

Query: "How many Indians do you suppose lived around Burrard Inlet and English Bay before the whitemen came?"

August Jack: (exaggerating): "About a 'million'. There was a settlement at E-yal-mough (Jericho), another at Snaug (Burrard Bridge), at Ay-yul-shun (English Bay Beach), at Stait-wouk (Second Beach), at Chay-thoos (Prospect Point), at Whoi-Whoi (Lumberman's Arch), at Hamlichehun (Capilano), at Ustlawn (North Vancouver), at Chay-shil-wuk (Seymour Creek)—there was nothing at Lynn Creek --and more settlements up the inlet besides the one at Kun-Kum-lye (Hastings Sawmill)."

MUSQUEAMS. Query: "How is it that the Musqueams claim that

English Bay and Burrard Inlet is their territory and that it did not belong to the Squamish? All the names for the places on English Bay and Burrard Inlet are Squamish names, but the Musqueams say that the Squamish did not live down here until

the Hastings Sawmill started, and that gave them work.

August Jack: (smiling) - "Musqueam's got no claim. They claim Shauq, but they've got no rights. They not build a house there; Squamish build house there. Musqueams just come round from North Arm to fish on the sandbar (Granville Island) and up False Creek, and then they go away again, but Squamish build house.

POTLATCH "Jericho Charlie (Chen-nal-set), my step-father, he build big house, thousand feet long, cedar slab sides, cedar shake roof, out at E-yal-mough, he hold big potlatch, great big potlatch, that before my time.

Memorandum of Conversation with August Jack Khahtsahlano, on a special all day trip from Vancouver to Squamish on the Union Steamship "Capilano" for the purpose of having him point out location of Indian places of interest, November 28, 1934.

Query: "Why did the Squamish make their home at a point like Squamish? Squamish is not as nice a place as Whoi-Whoi, Stait-wouk, or Ryalamo; anywhere on English Bay or Burrard Inlet?"
Khahtsahlano: "Squamish their home; lots salmon, deer, beaver. In the summer time they go down English Bay and Burrard Inlet to get small fish, amelts, herring, eolichans, and dry them, and get clams, get berries; lots summer food down Burrard Inlet. Duck easier to get at English Bay than Squamish. Indian catch duck at night, spear them; go out in canoe; put cedar slabs across canoe, mud on top, then put fire, pitch stick so not make noise when burning (crackle) on top mud; when duck see light of fire in dark, he get curious, come nearer canoe, see what it is. Man in bow have spear on end pole twenty feet long; man in canoe paddle as hard as he can. Canoe for (hunting) duck specially built; very narrow, very swift. Paddler in stern not raise his paddle; keep it in water as much as he can, so as not to scare duck; he make canoe go fast; that's way get near duck at night with fire in canoe.

SQUAMISH TERRITORY According to Khahtsahlano, the boundary of the territory of the Squamish people extended over the entire area of Howe Sound and Burrard Inlet. On the west, their territory commenced near the point known as Gibson's Landing; to the north of Gibsons, lived the Sechelts, in whose language the Squamish could not easily converse. The Squamish Country extended sixty miles up the Squamish River to the Shovel Nose Indian Reserve (Spring Salmon Creek). Eastwards it included all English Bay, and Burrard Inlet up to Indian River and Port Moody. Khahtsahlano says its southern extremity ended at the tip of Point Grey (Chit-chil-a-yuk), but others say at Mahley, just west of Musqueam. The probability is that Khahtsahlano is correct.

Khahtsahlano says: "Capilano whitemans word; not Squamish; no 'cap' in Squamish; whitemans say 'cap'ilano. Indian word 'Kee-ap-ee-la-nogh.

INDIAN VILLAGES AND LANDMARKSHOWE SOUND AND BURRARD INLET.Before the Whitemans came to Tin-ta-mayuhk

as narrated in conversations with, and spelt from the pronunciation of August Jack Khahtsahlano, (grandson of Chief Haatsalanogh, after whom Kitailano is named), born at the Indian village of Snaug, False Creek, about 1876-8, the locations being pointed out by him on special trips to Howe Sound for the purpose in 1934-5.

J. S. MATTHEWS

TIM-TA-MAYUHK

Khahtsahlano: "Means 'my country', that is, all of the territory occupied by the Squamish Indian peoples".

SKO-MISH-OATH

Khahtsahlano: in 1934: "It is the name of the country or territory of the Squamish Indian peoples, and includes all Howe Sound and Burrard Inlet, (includes English Bay) from Staw-ki-yah, a creek west of Gibson's Landing to the tip of Point Grey; all the land in between belongs to the Squamish".

Note:- Other authorities (Indian) say to Mahly, just west of Musqueam, and that Mahly was Musqueam territory "leased" to their friends the Squamish; Khahtsahlano thinks Point Grey was the territorial boundary; Ayatak, (see "Early Vancouver", Vol.2, p.7 and 8), says False Creek and English Bay belonged to Musqueams, and adds "Squamish and Musqueams, also Sechelts, always good friends". On the west, Staw-ki-yah, near Roberts Creek, was the boundary beyond which Khahtsahlano says "Squamish must not go". Skomishoath included Port Moody, and Indian River, and extended many miles up the Squamish River, (JSM).

HOWE SOUNDEAST SIDESKAYWITSUT

Khahtsahlano: Skaywitsut.

Hill-Tout: Skeawatsut.

Point Atkinson.

Meaning: "Go around point." (See 'Early Vancouver', Vol.2)

CHULKS

Khahtsahlano: Chulks, i.e., "stone in sling".

Hill-Tout: Stoilks, i.e., "sling".

Kew Beach: Actual location Erwin Point.
(See 'Early Vancouver', Vol. 2.)

On south side; a boulder about fifteen feet diameter; resting in the top of a great crevice, thirty-five feet deep about; tapering from twelve feet wide at the top. An Indian God was whirling the boulder in a sling; gathering speed to throw at Mt. Garibaldi for the purpose of knocking off the top which was considered to be too high; and his arm, touching a raven (or a slave), his aim was spoilt, and the boulder missed its mark, and fell at Chulks, or Kew Beach; and still remains there.

KEEKHARLSUM

Khahtsahlano: Kee-kharlsun, i.e., "gnawing".

Hill-Tout: Ketlalsun, i.e., "nipping grass".

Eagle Harbor: (see 'Early Vancouver', Vol. 2.)

STUKTUKS

Khahtsahlano: April, 1937. Stuktoks, i.e., "rocks all cut up into grooves, or ribbed", i.e., "rocks all cut up". "Supposed to be a sea serpent, he has bitten the other sea serpent; two of the fight; one bites the other, and cut him in two, and the Indians call the place Stuktuks, which means "all cut up". (Fluted).

Hill-Tout: Stoktoks.

Fisherman's Cove: Actual location--The south western tip of Whytecliffe Point.
(See 'Early Vancouver,' Vol. 2.)

CHA-HAI

Khahtsahlano: Cha-Hai, i.e., "sizzling noise". As when frying bacon. Caused by myriads of small fish wriggling on surface of water.

Hill-Tout: Tcakqai.

Horse Shoe Bay: (See 'Early Vancouver', Vol. 2.)

TUMTH

Khahtsahlano: Tumth, i.e., "red paint for faces".

Hill-Tout: Tumtla, i.e., "paint".

Goichetahl: Tumbth.

Khahtsahlano: "Two and one half miles north of Horse Shoe Bay. Supposed to be a red rock. A white house there now, near the gravelly beach, but I don't know where the red rock is now; perhaps once upon a time they got red paint there". It is south of a line drawn east and west through the southern point of Bowyer Island. Tumth is the mouth of a creek which runs through D.L. 2365; today there is one dwelling north, and one dwelling south of the mouth of the creek.

PAHPK

Khahtsahlano:

Pahpk, i.e., just a name. Significance: "A white head." A grey white, irregular, but generally triangular, bare spot high up on the

mountain side, visible for miles from the sea. It is approximately a mile north of a line drawn east and west across the north end of Bowyer Island. Trees cannot grow upon the triangular bare spot as the slope is too steep. There is a rock, white-washed by engineers or surveyors--a surveyor's location mark or level--on the beach below Paphk. Just past Tumth, about due west of Mt. Strahan, a "white" rock about 1000 feet up the mountain side; big bare kind of rock, like a slide. I think it is reached by going up Newman Creek.

Hill-Tout: Npapak.

Goitchetahl: Means "it looks white"; must be something white on mountainside; I think word is derived from "white" which in Indian is "puck."

KUL-ATE-STUN

Khahsahlano: Kul-ate-stun, not Kul-ate-tsun.

Hill-Tout: Kulatsen.

Goitchetahl: Kut-ate-tsun.

Khahsahlano: A bay with good camping beach, gravelly, and a creek; little shack there now. Alberta Bay is south of Kul-ate-stun and north of Paphk. Kul-ate-stun is slightly south of about due west of Mt. Brunswick. A long, low, flatish mound of green between forest and shore; the gravelly beach next, north of Alberta Bay; the low green mound of the point, Kulatestun, is immediately north of the gravelly beach. It is on D.L.1815, north of the point, but south of the creek. There is a cottage there.
Meaning: "Some times they fight", i.e., war, battleground; Indian fight.

KHARL-KUM-STAUWK

Khahsahlano: Kharl-kum-stauwk. Deeks Creek. A creek, which comes down a steep tunnel-like ravine, and reaches the sea on a narrow rocky shore. Nothing else there; a solitary spot below a wild mountain-side. About three miles south of Porteau, about due east of Centre Island; a creek.
Meaning: "They claim it is something which is bad; everybody scared of it; sometimes a kind of big fish come out of the water; word means something people are scared of." (and adds) "Andy Paull is wrong; "Stahl-kum-stahwk" is not the way to say it."

Capt. Charles Warren Cates, of C.H. Cates & Sons, North Vancouver, came into the City Archives, searching for material about Indian place names up Howe Sound. Capt. Cates speaks the Squamish language, more or less proficiently.

Capt. Cates: "I was talking to old.....(an Indian at Squamish), and he was telling me about that place (Kharl-kum-stauwk). He said that there was an old Indian witch, and she had a basket, made out of snake skins, and she used to catch Indian children, and put them in the basket, and afterwards eat them, and the people did not know where the children were going to, or disappearing to. Then one day, when she had a little boy in her basket, the sun got hot, and the snake skins stretched, and the little boy in it, squeezed out and ran home and told the people. (I did not quite catch the connection, as Capt. Cates continued); there are seven rocks there; each one represents something bad, like devils; seven devils".

Kharl-kum-stauwk, as August Jack Khahtsahlano tells in "Early Vancouver", must be something which is very bad indeed; no wonder people are scared of it.

SHUK-UK-SEN

Khahtsahlano: Shuk-sen. A bare point of rock rising in huge steps or benches and a few scattered fir trees. There is a nice place at the foot, a little bay--not shown on small scale maps--"just large enough to fit a canoe, a little bay about thirty feet wide and a gravelly beach."

Hill-Tout: Skutuksen, i.e., promontory.

Goitchetahl: a promontory, but does not know location.

Khahtsahlano: Half a mile north of Kharl-kum-stauwk. It is a point of land about due east of the south end of Anvil Island, and on the shore about the middle of D.L. 2937.

Meaning: "A flat nose point", a nice place.

WHAU-CHA-HA

Khahtsahlano: Whau-cha-ha. Approximately Porteau (Schooner Harbor); a gravel pit and a gravel crusher there and a number of abandoned buildings. The exact location is a cove heltered by a tongue of land, at the south west corner of D.L. 1748.

Meaning: "Little Sturgeon".

UN-WITH-SPAT-KUN

Khahtsahlano: Un-with-spat(or spaht)-kun. The flat place on the left or southern bank of the mouth of Furry Creek, a mile and one half mile north of Porteau. Viewed from the sea, this place appears as a few acres, more or less rising from the shore, and covered with alder and such trees. The southern shore of D.L. 1296.

Meaning: "A little prairie," nice little place.

Goitchetahl: Un-with-spahtk-kun. (Khahtsahlano disagrees, and insists "spaht.") "Spahtk-kun" means a place where there is grass when the tide goes out, but covered when the tide is in; "un-with" means "middle" or "centre".

Khahtsahlano: Sy-its. Furry Creek between Un-with-spat-kun and Khul-kalos, nothing there now other than a creek. No meaning, just a name. Sy-its is the mouth of Furry Creek.

KHUL-KALOS

Khahtsahlano: Khul-kalos. A perpendicular flat face of bluff about 300 yards north of Furry Creek, a bare face of rock, about 30 feet above water; (Los as English 'dose'.) It is just inside the bay which faces south and to the east of the point pointing south. It is on D.L. 2018. Meaning: "Painted with streaks", as of streaks of red paint on face, from nose across horizontally as in Indian adornment. They claim that when the big tide came, some fellow painted the bluff to see if the tide was going to stop; the paint is there yet. When the tide was coming up the man painted horizontal bars across the rock so as to mark the place where it stopped. Paint marks are there yet. Viewed from a passing passenger steamer this rock appears as a perpendicular face of rock and the streaks appear yellow and perpendicular rather than red and horizontal. It is conceivable that the waters of a tidal wave might have reached this rock. The Squamish have a legend of a "flood". Gilketos, i.e., painted.

Hill-Tout:WUK-WUK-KUM

Khahtsahlano: A lot of square blocks of rock on the shore; a white man would call them trunks or boxes. They are just outside the point which points south. Wuk-Wuk-Kum is due west of Khul-kalos and on D.L. 2018. Note by J.S.M. The blocks of stone are by no means exactly square; rather they are very angular and lie one upon another in a cluster on the water's edge north of a rock crevasse in which a number of small fir trees grow, and a rock bluff above. There are two such collections; Wuk-wuk-kum is the more southerly.

THU-THOWT

Khahtsahlano: Thu-thowt. A bluff near the edge of the water, about 100 yards or so north of Khulkalos. Meaning: "Herrings", i.e., the bluff looks like a lot of herring. To see the "Herrings" which are in the face of the rock a few feet above the water, it is necessary to approach very close. From Britannia Beach dock, Thu-thout appears as a bold headland to the south. When passing in a passenger steamer it appears thus. (It is on (about) D.L. 2934).

Khahtsahlano: Whul-um-yos. North of Thu-thowt, a long rock about 24 feet long lying on top of the bluff about 90 feet above the water. "Yos" pronounced similar to "dose".
 Meaning: "He was a man looking down the bluff".

Opitchetahl:

Whwolumyose.

Note by J.S.M. A rock; plainly visible, but hard to locate among many others on a rocky eminence if its exact position is unknown, lying apparently balanced, beside a telegraph or electric power pole. It is on (about) D.L. 2932. "He was a man, lying on his stomach, looking down over the edge of the bluff".

Note by J.S.M. Khul-kalos, Wuk-wuk-kum, Thu-thowt, and Whul-um-yos are all within a distance of one quarter of a mile.

YAY-KIM

A large, irregular rock, very irregular, at the water's edge, three hundred yards north of Whulmuyos. It is perhaps thirty feet long, ten feet high, flatish on top, and sits on the beach with its irregular sharp-looking edges overhanging. Pronounced as "Yea", alternative for "Yes". Khahtsahlano says it means "something about sharpening (tools) right on the edge of the water". (A huge stone). Location--believed to be (on shore) of D.L. 4011, but not yet verified.

HUEY-QWAH-LAHUN

Khahtsahlano: Huey-quah-lahun. A good, sheltered bay with gravel beach and creek, a mile south of Britannia Beach. A dozen or more small cottages--shacks--ranged in a row along the shore between an extensive grove of alders and the water. The exact location of Huey-quah-lahun is where the creek empties into the sea. Immediately to the south is a small knoll. It is on D.L. 2925. Meaning: "A lot of little trout".

SWAH-KO

Khahtsahlano: An enormous smooth surface boulder, or rock, light grey, large as a house, within a few feet of salt water beside a gravel pit, bunkers, and cottage--perhaps four hundred yards south of Britannia Beach Mill on D.L. 2001
 Meaning: "A loon" (species of waterfowl).

Legend (Khahtsahlano): "An Indian fellow (recluse) lived at Swah-ko. He have loon for pet. He don't like peoples come too close his place; he wants people stay away; he hates peoples go close. So, when peoples come by in canoe, he lets pet loon go. The peoples see loon, and go after it, they chase the loon, but its hard to catch, they can't catch it. The

SWAH-KO continued

loon goes too fast for any kind of canoe. By the time the peoples get tired and give up the chase, they have been drawn far away from Swah-ko; then the loon comes home.

It was a subterfuge to get the peoples not to come and stay near his place. The man who owned the pet loon lived at Swah-ko".

Britannia Creek.

Khahtsahlano: It must have a name, but I never heard it.

CHE-SHY-U-HAI

Khahtsahlano: Che-shy-u-hai. A little island north of Britannia Beach, about three quarters of a mile, not shown on some maps but shown on charts; about 150 feet long, and eighty feet wide.

Meaning: "Where they keep the dead." English "Graveyard".
Cicaioqoi.

Hill-Tout:

SAITS-SA-KEN

Khahtsahlano: Saits-sa-ken. Watts Point--a point of bare rock and some fir trees. Meaning: "Tall bunch grass growing there in the water".
Cetsaken.

Hill-Tout:

LOCK-LOW-KAIS

Khahtsahlano: Lock-low-kais. Next point north of Watts Point. Three rocks sit there close to the water. Meaning: "There was Indian peoples from Pemberton sitting there".

The legend is that the three rocks 'sitting on the beach' at Lock-low-kais were three Indian persons from Pemberton, waiting to get a ride in a canoe to Squamish. Khahtsahlano says; "They did not know if anyone was passing in a canoe, so they were just waiting in the hope that some one would come along and take them to Squamish."

WHAL-WHA-LAYTEN

Khahtsahlano: Whal-wha-layten. A point pointing north on map. A big round white rock, may be 24 feet high on beach, almost due south of Britannia West. Viewed from Squamish dock, this rock shows up, clear and distinct, as a bare, grey-white rock lying one hundred and fifty yards along the shore against a green background of forest. Meaning: "That's where the schooner anchored when the first whiteman came". That's why they call it that. In Squamish language Indian is "stal-mough", and a whiteman is "Wha-layten". Whayhaten means "one whiteman"; "Whal-wha-layten" means "lots of whitemans".

Gitchehahl: Kal-kab-laith-ten. (A pronunciation vigorously disputed by Khahtsahlano).

WHIN-NOS

Khahtsahlano: Whin-nos. A bay, no flat land there, looking north towards Squamish; they have been taking out some gravel there. Meaning (roughly): 'looking this way', that is, towards Squamish, or 'the bay which faces Squamish'.

QHAT-SAY-KEE-AWK

Khahtsahlano: Qhat-say-kee-awk. A sharp rock sitting on the beach close to the water, north of the bay of Whinnos.
Meaning: "It's a sharp top rock, as if I were to jab you; it's sharp". From Squamish, it appears as the first grey-white streak of bare rock lying along the water's edge, south of Qhut-saht-soat-sin.

QHUT-SAHT-SOAT-SIN

Khahtsahlano: Whut-saht-soat-sin. At Shannon Bay. A little island connected with the mainland.
Meaning: If it was an island it would be "Squtsahs", but it is connected with the land, hence Whut-saht-soat-sin. A grey-white bare rock with a few fir trees.

KOH-QWOT-KUM

Khahtsahlano: Koh-qwot-kum. A waterfall high on the mountain-side. Meaning: "Make noise like drum". "Koh-qwotkum is not the great waterfall, but is near the beach; it's a big stone, and the water rushes down over it, runs up on it, and as it goes over, makes a noise like rumelrumelrumel-rumel; Kohqwhotkum is between Qhut-saht-soat-sin and Skul-ow".

Hill-Tout:

Kukutwon; i.e., waterfall.

SKUL-OW

The town of Squamish lies at the foot of a towering mountain of sandstone, thousands of feet high; nearer lies a lesser mountain similar in appearance, but very much smaller. The exact location of Skul-ow is at the foot of the cliff at the northern extremity of the smaller mountain, almost adjoining the south end of the Squamish Indian Reserve, and consists of little benches of rocks where the beaver used to congregate and eat their fish; i.e., flounder, etc., they caught nearby.

WHOH-NUCK

On Squamish townsite. There, on the west side of the north end of the Squamish Dock, on about the site of Galbraith's store--the Indian warriors displayed on poles the heads of their foes decapitated in warfare. The word signifies "where they hang the heads of their enemies". In former Indian battle, the warriors cut off the heads of the fallen foe, brought the heads back as trophies, beached their war canoes at Whoh-nuck.

Khahtsahlano:

"There was no village there; it was just where they hung the heads. The village was across the river". "They suspended the heads, one above the other, from a tall pole, like fruit on a vine. Then," says Khahtsahlano, "when the Squamish people come along, they count them, and see whose the bravest man; whose got most heads on his pole."

KWUM-KWUM

Khahtsahlano:

Kwum-Kwum. Defence Island, the largest of two islands. Meaning: "When you are in a canoe, you get off", i.e., "go ashore". It means, "Where you beach your canoe, and get out of it, and go ashore". They bury Indian dead there.

AT-SAYM-KWUM-KWUM

Khahtsahlano:

The small and outside island of the two Defence Islands.

THLA-HOOM

Khahtsahlano:

Thla-hoom. Irby Point on Anvil Island; not Anvil Island itself. The island was a good hunting ground for deer, but I don't know its meaning, perhaps just a name. Indians mean the whole island when they say "Thla-hoom", but there's a point there". (Note:- He appears to contradict himself, but not when his meaning is understood. JSM)

Qoitchetahl:

Tlah-hom is the best I can do in English.

Hill-Tout:

Tlaqom, i.e., Anvil Island.

SO-SAH-LATCH

Khahtsahlano:

So-sah-latch. The most easternly cape or point on Anvil Island. A big blunt promontory on S.E. corner of Anvil Island.

Meaning: In a general way, "shelter", "at one time they had lots of Kliskis (mats) there; they keep lots kliskis there, give you shelter; keep you warm".

Khahtsahlano narrates "when the Squamish moved from place to place they took with them large mats, about ten feet wide, fifteen feet long, and then, erected a flimsy framework of four corner poles with connecting pole rafters, hung the mats around the sides and spread them over the top to provide a temporary rude shelter from wind and rains, etc. When erected, the tent-like protection is a "sah-latch"; "so" means "lots", i.e., "so-sah-latch" - "lots of mats".

KWA-LAYT-KUM

Khahtsahlano:

Kwa-layt-kum. Centre Island.

Meaning: "Where the sea-gulls hatch".

Qoitchetahl:

"Where sea-gulls are to be found".

THE LEGEND
of
STAH-PUS, or STAW-PUS.
(Andy's Bay.)
Gambier Island

....

Captain Charles Warren Cates, of Messrs. C.H. Cates & Sons, tug boat owners, North Vancouver, is well versed on Indian lore, but it should be remembered that he is a "whiteman" telling a Squamish Indian legend according to what he recalls of what Squamish Indians have told him, and is so liable to err.

JSM

....

Captain Cates to Major Matthews:-
June 19th 1951.

"Staa-pus? Staa-pus? That's right in Andy's Bay; Gambier Island; west side. In Squamish Indian mythology the wren was called "Tha tum tum". That's long ago when Indian men and birds were interchangeable to suit. "Tha tum tum" was recognised as a "great man". The mink was "ky-ah". In Indian times the man who could 'throw' the biggest potlatch was the biggest 'shot'. The mink decided he would 'throw' a potlatch at Staa-pus, which is a place like the 'Malkin Bowl' in Stanley Park; music bowl; overhanging cliff. So the mink Ky-ah--his name when in man form--decided to invite all and sundry to his potlatch, including the whale, known as "quinace". According to the Squamish Indian, the whale came in and began greedily eating the fish, and plugged the hole, or mouth of the bowl. All the other guests were inside.

"As was common at most potlatches, most of the Indian chiefs boasted of their own importance, and "tha tum tum", the wren, got up and sang a song, and the son was "tun tun chin see-ampt"; that is "tum tum is chief"; he sang it twice. "Man ho-ich-in see-ampt", that means "I am the greatest chief"; "alla whale muh", that means, "of everybody". The mink "Ky-ah"; he knew this was true, and it made him jealous. The mink was married to "Smum-aht-sin", who was a skunk, and she and her relations were in the hole with the other guests.

"When Ky-ah, the mink, could stand the "tum tum" no longer, Ky-ah started to sing, and he sang "showts kah; showts kah; kwun shwa tay-uk, tay-uk". That was, apparently, an obscene song about the skunk, and with that Ky-ah's wife, "Smum-aht-sin", the skunk, and all her relations 'let go'.

"The whale was in the hole and could not swim backwards. The wren and the blue jay can fly straight up, and when they saw, and smelled what was happening, they shot up through a hole in the roof of the bowl and got away. The remainder of the guests were suffocated, and the whale died, and turned into stone, and is there yet at Stah-pus; that's Andy's Bay".

City Archives, City Hall,
Vancouver, 19th June, 1951.

JSM

.....

NAY-NAYCH-KWA-LAYT-KUM

Khahtsahlano: Nay-naych-kwa-layt-kum. White Rock Island.
 Meaning: "Outside", "away from", "further";
 Kwalaytkum (Centre Island) is "another island
 for the same purpose". (Sea-gulls). Naych
 means "away from", Nay-Naych means "beyond",
 "away out".

K'PUL

Khahtsahlano: K'pul. A tiny islet, barely above the surface
 at high tide, straight south from White Rock
 Island. The name refers to a fish, fifteen or
 eighteen inches long, something like a whiting;
 its scales are loose. I think its English name
 is codfish. Lots of seal on top of K'pul.

THOWK-TICH

Khahtsahlano: Thowk-Tich. Bowyer Island.
 Meaning: "It's all rock bluff".

SMISMUS-SULCH

Khahtsahlano: Smismus-sulch. Passage Island.
 Meaning: "The waves go over it all the time."
Hill-Tout: Mitlmetleitch. i.e., Passage Island.

PUS-PUS-KO-KE

Khahtsahlano: Puspus Koe, Woolridge Island. An island, steep
 rock all round, no flat land, northwest Gambier
 Island; east of Port Mellon.

GAMBIER ISLAND

Khahtsahlano: Many names on Gambier Island--cannot recall all,
 but here are one or two:

QUOI-YU-QUOI

QUOI-YU-QUOI or KWE-YU-KWI

Khahtsahlano: A bay on the north east corner of
 Gambier Island. A large bay, facing northeast
 of Elkins Point. Elkins Point forms the west
 horn of the crescent. Meaning: (approx.) "lots
 of second growth (balsam) there."

Khahtsahlano: (Quoi-yu-quoi) "I am not sure of
 the location; it may be the big bay just south
 of Stahpus".

Hill-Tout: Koeko.1.

CHARL-KUNCH

CHARL-KUNCH

Khahtsahlano: Charl-kunch. Port Graves.

Meaning: "(long) Deep bay."

Hill-Tout: Tcalkunts, but gives location as
 "Gambier Island". (See similar confusion re
 Deep Cove, given as "Bowen Island". Hill-Tout
 was not engaged on geographical work, but on
 work as a linguist. He probably meant "at or
 on Gambier Island".

STAH-PUS

STAH-PUS

Khahtsahlano: A cave, or overhanging rock above

a ledge which together form an open mouth "cave" on the west coast of Gambier Island. It is on a point a short distance south of mountain marked on maps as "3176 Feet." There was a log shoot about quarter mile south of Stahpus. The Indian legend is that the skunks held a potlatch in the cave; the skunks gathered the fish, and put them in the cave, so that they could have a big feast. The cave--not a real cave, but an overhanging rock roof with ledge below--is about eighty feet long, and fifteen feet above high water. Another legend is that a whale was jambed lengthwise along the mouth of the cave and thus jambed all the little fish in between the whale's body and the walls of the cave; the little fish could not get out, and the skunks gobbled them all up. Meaning: "An overhanging".

HO-MAHMKHO-MAHMK

Khahtsahlano: Ho-mahmk. A bay on east shore of Gambier Island, opposite "White Rock" at junction of D.L. 1257 and 1259. "Emphasize "ho"; the "mahmk" is hardly heard. It is near middle of a bay on Gambier Island, slightly north of due west of White Rock; there's a little creek there".

SEL-TAASSEL-TAAS

Khahtsahlano: "The north east point of Gambier Island on Lot 2979. Spinklam's Point. A point east of Elkins Point at the north end of Gambier Island; nothing there; just a homestead; white peoples living there. No meaning, just a name. White mans call it Spinklam's Point. It is the north east point of Gambier Island.

SMAAMPTSMAAMPT

Khahtsahlano: "The head of West Bay, Gambier, B.C.

QUAWLKAQUAWLKA

Khahtsahlano: New Brighton. A little bay and creek on the west side of Gambier Island in D.L. 847. An old Indian, Tom Cell or Sell, --his Indian name was Papqualk-- lived there once; a white man lives there now. You can go straight across from Quawklka to Gibsons. Meaning: I don't know.

YUNG-QUAWKL-KAYUNG-QUAWKL-KA

Khahtsahlano: "There are two bays; one north and one south of the other. New Brighton is Quawkl-ka, and Yung-quawkl-ka is the bay south of it."

GAMBIER ISLAND continuedCHARL-SUM

Khahtsahlano: Charlsum, Halkett Bay, beside Halkett Point.

Meaning: "Some kind of little fish always goes there". (Whitebait).

KWUMCH-NAM

Khahtsahlano: Kwumch-nam. Hood Point. Extreme north east point of Bowen Island. A bald lump, no trees, which at high tide is an island; at low tide connected to Bowen Island.

Meaning: "Noise as when stamping heel". It's the waves that does that.

QWHEL-HOOM or QWHEL-HUOM

Khahtsahlano: Qwhel-hoom. Deep Cove, where the Union S.S. Co.'s dock is. Meaning: "Calm Bay". It's always calm there; no wind.

Qpitchetahl: Qwuail-hom.

Hill-Tout: Qolelaqu, but gives it as "Bowen Island".

WAHK-WOAK

Khahtsahlano: Wahk-woak. Butt Island.

Meaning: "Like as if he was adrift all the time". Water goes first one way, then another, all the time. That's water, too many islands for good canoeing.

Hill-Tout: Sauqtite; but gives location as 'Hat Island'.

THUK-TAYN-US

Khahtsahlano: Thuk-tayn-us. A long shallow bay (crescent form), facing south, at east half end of Heats Island; meaning: "Wide chest". That is, the shape of the bay is that of a wide chest on man's body.

SKWAK-SAS

Khahtsahlano: Skwak-sas. Popham Island. Meaning: "Many little islands".

SWUSPUS-TAH-KWIN-ACE

Khahtsahlano: Swuspus-tah-kwin-ace. Worlcombe Island. Meaning: "That's where they beach the whales". see "Quinace", a whale. "Pus" means "beach".

MAYCH-CHAIR-KUN

Khahtsahlano: Maych-chair-kun. All the coast of Bowen Island facing south from Cowan Point to Roger Curtis Point.

Meaning: "Outside of the island".

PAISLEY ISLANDRAGGED ISLAND

KEATS ISLANDHOAK-PUS

Khahtsahlano: (Difficult to put in English) Hoakpus, or Hoak-qhus. The most southerly tip of Keats Island. Don't know what it means.

CHAICH-PH

Khahtsahlano: On Keats Island--directly east of Gibsons. A little gravel beach, no creek or other land mark. The Indians landed there to hunt deer, and the name conveys or implies the sense that it is a place where you land, cross over the island to the sea on the other side of island, and return again to same place.

WEST SIDE - The Squamish language stops at Gibson's Landing; to the north, the Sechelt, a different language commences.

STAW-KI-YAH

Khahtsahlano: "a place just north west of Gower Point, which was the northern boundary of the Squamish Indian territory." Khahtsahlano says; "That's as far as the Squamish Indians can go; must be a little creek there; that's why they call it "atawk". Some peoples go ashore there, but they see lots wolf, but they turn back so as not to disturb wolf; that's why they call it "ki-yah", which means wolf"; that is, "wolf creek". (perhaps Elphin-stone Creek). Khahtsahlano: Sept. 21, 1938. There's a creek come down there at Staw-ki-yah. In olden days, Indians camp there all the time, but north of that is Sechelt country.

SCJUNK

Khahtsahlano: Scjunk. The bay of Gibson's Landing. Meaning: "A fellow is standing up and watching out;" leaning against a big rock; the rock is on the shore about the middle of the bay.

Hill-Tout:

Steink. i.e., Gibson's.

SKE-YAH-TUN

Khahtsahlano: A creek south of Witherby Point of D.L.1405. "A creek on the west shore of Howe Sound, said to be one mile south of Wetherby Creek. "You see", says Khahtsahlano, "the first creek, if they (the salmon) go up one creek, they just go so far, and then they die. If they go up the other creek, then, alright. The Indians say the two creeks are jealous of each other; that's why if the salmon go up the other creek, they die". "It's really two creeks with one mouth".

HOPKINS LANDING

Khahtsahlano: "I never heard of a Squamish name for Hopkins Landing, so I asked Chief Jimmy Jimmy, oldest living Indian chief, and I asked Chief Louis Miranda, chief of that district. Both say there's no name".

KHAY-KUL-HUN

Khahtsahlano: Khay-kul-hun. Port Mellon (kai-kalahum Indian Reserve.)
 Meaning: A name difficult to interpret. Khah-tahlano says: "Our language is getting different and is hard to convert this name into English. There was once a village of about 40 persons living there; they died out, but it is still an Indian Reserve."
Hill-Tout: Kekelum.

Department of Lands:

Kaikalshun Indian Reserve.

MAH-HUM

Khahtsahlano: Mah-hum. Seaside Park. A creek, a good fishing creek, about a quarter of a mile north of Port Mellon, directly north of Woolridge Island.
 Meaning: Don't know meaning.

QUTCH-TINIM

Khahtsahlano: Qutch-tinim. Big bay due north of Elkins Point, Gambier Island. "McNab Creek:- a creek in a big bay due north of Elkins Point."
Hill-Tout: Meaning: Where they cut fish open to clean them. Kwitetenen.

SAITS-SO-SUM

Khahtsahlano: Saits-so-sum. Potlach Creek, in big bay due north of Dornet Point. Cannot be seen from Britannia Beach.
 Meaning: "That's where they had a big potlach".
Andy Paull: "Tsaits-so-sum"; where I was born."

THUM-THUM-QUS

Khahtsahlano: "They say 'it is looking outwards', and get dirty face; face looks as though it was all dirty". "Pronounce "thum-thum" quickly; and "qus" slowly; dwell on "qus". A bluff on the mainland due north of Defence Island.
 Means: "dirty face".

KOI-YOK

Khahtsahlano: "A creek south of Sait-up-sum; between Thum-thum-qus and Sait-up-sum.

SAIT-UP-SUM

Khahtsahlano: Sait-up-sum. A point due west from Furry Creek (the most southernly point of three).
 Meaning: A "narrow neck". An isthmus (narrow neck) joins Sait-up-sum (the peninsula) to the mainland. East of D.L. 2077.
Hill-Tout: Cetukaem or Cetusum.

KHA-KOW

Khahtsahlano: Khaa-kow or Khaah-kow.
 Kha-Kow. A point almost due southeast of tip of mount Ellesmere; it is the middle one of three points. (The middle point.)

KHA-KOW continued

Meaning: "A big flat fish" -- a skate. It is a rock which looks like a great big flat fish. Due west of D.L. 2925.

QUIN-ACEKhahtsahlano:

The third and most northerly of three points (north of Kha-kow). It means "it is a black fish or whale." It is a rock on the shore, in the water, and is shaped like a black fish--the top half of the whale which comes out of the water when it plunges as it cruises about. Viewed from Britannia Beach, Quinace appears about due west as a long flat light grey ledge lying along the water's edge beneath the massive bluff. It is said to be about fifty yards long. Sait-up-sum, Kha-kow, and Quinace can all be seen from Britannia Beach. To the south, first comes Kwum-Kwum, an island, then Sait-up-sum, a great ridge stretching from the sky to the sea; imposed on Sait-up-sum is another ridge; i.e., Kha-kow, and almost due west from Britannia Beach is Quinace lying as a grey streak along the water's edge at the base of the mountain. See "Swus-pus-tah-quin-ace."

SWANCH-NIMKhahtsahlano:

"Just north of West Britannia".
December 9, 1938: "It is next north along the coast from West Britannia, and due north of Whal-wha-layten. The shore comes down as a sloping rock, and goes on down into the water. If you run your canoe up to it; jump out fast, and--if you have got good legs--run right up the rocky slope, you can get up the slope, but that is about the only way you can get up; if you slip you slip back into the water. "Swachnim" means "to run".

CHEE-AYPKKhahtsahlano:

"A rock, sitting tilted, on the edge of the sea."
Dec. 9, 1938: "It is a quarter of a mile north of Swanch-nim. There used to be a big round dome shaped rock sitting right on the edge of the water, and the Indians claim that if there is a lot of fish around, this rock moves back, as he does not want himself to be all splashed with water by the fish jumping around". "Chee-aypk" means "right on the edge", something like if a man was standing right on the edge of a cliff.

SO-YATKhahtsahlano:

So-yat. So-yat is the creek at Woodfibre.
Meaning: Don't know, if any.
Swiat.

Hill-Tout:

CHAY-WHAS

Khahtsahlano: Chay-whas. A high bluff, just rock, no one lives there. 150 feet straight up, and goes right down into the water, about four miles northward from Woodfibre.
 Meaning: "Lift your paddle high up; away up".
 (When paddling, lift your arms high up).
Hill-Tout: Tcewas.

SKWA-LAT

Khahtsahlano: About 100 yards north of Chay-whas is a bare bluff about forty feet high, i.e., Skwa-lat.
 Meaning: Khahtsahlano says just a name.

SKWA-LAT: Khahtsahlano: "After Skwalat, no more places".

.....

CHE-CHE-YOH-EE

Khahtsahlano: "The Lions; "two mountains opposite Vancouver.
 Chee-Chee-Yoh-ee. Meaning: "Twins".

TAY-HAY

The name of an immense Indian lodge, the principal building of the village of Whoi-Whoi, in Stanley Park.

CHE-WOAT-SUN

Ladners Landing, B.C.

SWY-MUTH

New Westminster. See Rev. C.M. Tate, "Early Vancouver", Vol. 2, p. 151.

WHY-KITSUN

Terra Nova Cannery, south end, Sea Island, see "Early Vancouver," Vol. 2, p. 31.

WY-YOH-KA

Steveston, B.C., see "Early Vancouver", Vol. 2, p. 31.

KI-AP-LAN-OGH

Khahtsahlano: "White peoples say "Capilano", but proper name "Ki-ap-lan-ogh". Asked what meaning it had, he shrugged his shoulders, and said "Just name, same as white peoples names for places; don't mean "nothing"; just a name; not name of Homulcheson River".

SAHUNZ or SUNZ

Actually a rock, with a little tree growing on top, beside the lighthouse at the foot of Prospect Point, but, in a general way, also referring to the entrance of the "First Narrows", for which the Indians do not appear to have had an especial designation, as it was not particularly narrow for a canoe; nothing remarkable about its narrowness to an Indian.

.....

THE SPELLING OF CAPILANOKLEOPLANNAH

In a letter to the Colonial Government at

KLEOPLANNAH continued

Victoria, February, 1860, A.J. Julius Voigt, pioneer, 1858, educated Prussian, spells it "CHIEF KLEOPLANNAH". Voigt afterwards pre-empted land on False Creek at the foot of Mount Pleasant.

KI-AP-A-LA-NO.

Captain Richards, R.N., of H.M.S. "Plumper", in a letter to Governor Douglas in 1859 spells it "KI-AP-A-LA-NO".

.....

CHEAKAMUS.

(Station, lake, river, mountain, glacier)
Conversation with August Jack Khahtsahlano,
Capilano Indian Reserve, at reception to
Superintendent Larsen, R.C.M.P. at H.M.C.S.
"Discovery", Wed. October 13th, 1954.

Major Matthews: "August! What does Cheakamus mean?"
August: "Basket; basket catch fish. Put basket in
ripple in river; fish go inside; cannot
get out."
Major Matthews: "How long? Long as this motor car?"
August: "Oh no; not that long. About ten feet."
Major Matthews: "How wide?"
August: "Bout so high (holding hand level with middle
of thigh. 'Bout three feet."
Major Matthews: "Draw me sketch."
August: "Alright. I draw it."

.....

NORTH ARM, BURRARD INLETINDIAN ARMCHUL-WHAH-ULCH

Khahtsahlano: Chul-whah-ulch. Bidwell Bay; same name as Coal Harbor.

TAY-TUM-SUN

Khahtsahlano: Tay-tum-sun. Port Moody. A good camping ground and creek formerly about Queen Street.

TUM-TA-MAYH-TUN

Khahtsahlano: Tum-ta-mahy-tun. Belcarra. The exact location is half a mile north of Belcarra; at the head of the large bay facing south, on D.L. 229. Meaning: "Good land".

SPUCKA-NAY

Khahtsahlano: "Spucka-nay" is best. "Spucka" quick and short; "nay or nei" long drawn out.

SPUKA-NAH-AH

Khahtsahlano: Spuka-nah-ah. Little White Rock on the point just where you pass mill (Dollarton). Meaning: "Whiterock", same as whitemans call it. (White Rock Island in middle of channel).

CHLUK-THLUK-WAY-TUN

Khahtsahlano: Thluk-thluk-way-tun. Barnet Mill. Meaning: "Where the bark gets peeled" in Spring.

SLAIL-WIT-TUTH

Khahtsahlano: Slail-wit-tuth. Indian River, also see No. 3 Indian Reserve. SLAIL-WAH-TUTH - Khahtsahlano: Slail-wah-tuth.

NO. 3 INDIAN RESERVE

(West of Dollarton)

Khahtsahlano: "I don't know the name; we have always called it "No. 3", or "Slail-wit-tuth". Slail-wit-tuth is up Indian River, but No. 3 belongs to those people" (of Indian River).

KIA-KEN

Khahtsahlano: "Never heard such a name, nor of place". (Note: Hill-Tout might be confused with Kullaken, i.e., "a fence" at Point Grey).

Hill-Tout: Kia-ken. Mentioned this name, and gives its meaning as "palisade", i.e., a fenced village

KHA-NAH-MOOT

A small creek mouth, now at the foot of Windermere street, which formerly supplied the townsite settlement of Hastings, and of subsequent years known more particularly as the stream which ran through the "RAVINE" in Hastings Park.

On Feb. 13th 1953, Captain Charles Warren Cates, well known, told me that Joe Thomas, Squamish Indian, of "The Mission" Indian Reserve, North Vancouver, who died in 1951 at the age of 90, told him as follows:

"At one time a small stream wended its way down through the woods from the direction of Burnaby Lake, and emptied into the sea where Hastings Park is now. One day a man and a woman appeared from out the creek waters; it is supposed that the flowing water conceived them. The descendants of this man and woman lived there until the coming of the white man, and their village of cedar slab huts on the shore at the mouth was known as "KHA-NAH-MOOT". Apparently the word interprets the story."

See pp.72 & 73
for continuation
of coast line.

HAATS-NICH
KHAITS-NICH

See pp.46A,
47
72

On Oct. 25th, 1951, Captain Charles W. Cates told me that old Joe Thomas, or Pulk-way-lum, now dead, told him that the name of No. three Indian Reserve, between Second Narrows and Roche Point, was as shown, Khaits-nich.

SASAMAT

Query:

What does Sasamat mean? The Spaniards who were here before Vancouver say that the Indians called Burrard Inlet Sasamat.

Khahtsahlano:

That must be down towards Indian River. Don't know what it means; don't think it has anything to do with Tsa-atlum; that's out Point Grey, means (shrugging shoulders) 'chill place'. Tsa-tsa-slum out Point Grey, not Squamish language; don't know what 'Sasamat' means; not same language. We never finished the place names up the Inlet.

HAAH-UGH-NAH-MOOT

Reputed to be the name of Hastings Townsite. Capt. Charles Cates, North Vancouver, told that about midsummer, 1948, he spoke to Joe Thomas, who was born at Moodyville, an old Indian who now lives on North Vancouver Indian Reserve. Joe told him that Indian legend was that at one time a small tribe lived there; that there was a spring of water, or small creek there, and that the word meant to be "born out of the waters of the stream". Joe Thomas told Capt. Cates that, after much enquiry, he had found an old Indian woman who gave him the name.

NAME	MEANING
------	---------

WEST SIDE

TCEWAS	
SWIAT	
CETUKSEM	
CETUSUM	
KWITCTENEN	
KEKEILUN	
KOEKOI	
STCINK	GIBSONS

EAST SIDE

KUMUTWOM	Waterfall
CETSAKEN	Watts Point
CICAIQOI	Britannia
QELKETOS - KHUL KALOS	Painted
SKUTUKSEN	Promontory
KULATSEN	
NPAPUK	
TUMTIS	Paint
TCAKQAI	
STOKTOKS	
STCILKS	Sling
KETLALSM	Nipping grass
SKRAWATSUT	Point Atkinson

ISLANDS IN HOWE SOUND

TLAQOM	Anvil Island
TCALKUNTS	Gambier Island
QOLELAQOM	Bowen Island
SAUQTITC	Hat Island
MITMETLEITC	Passage Island

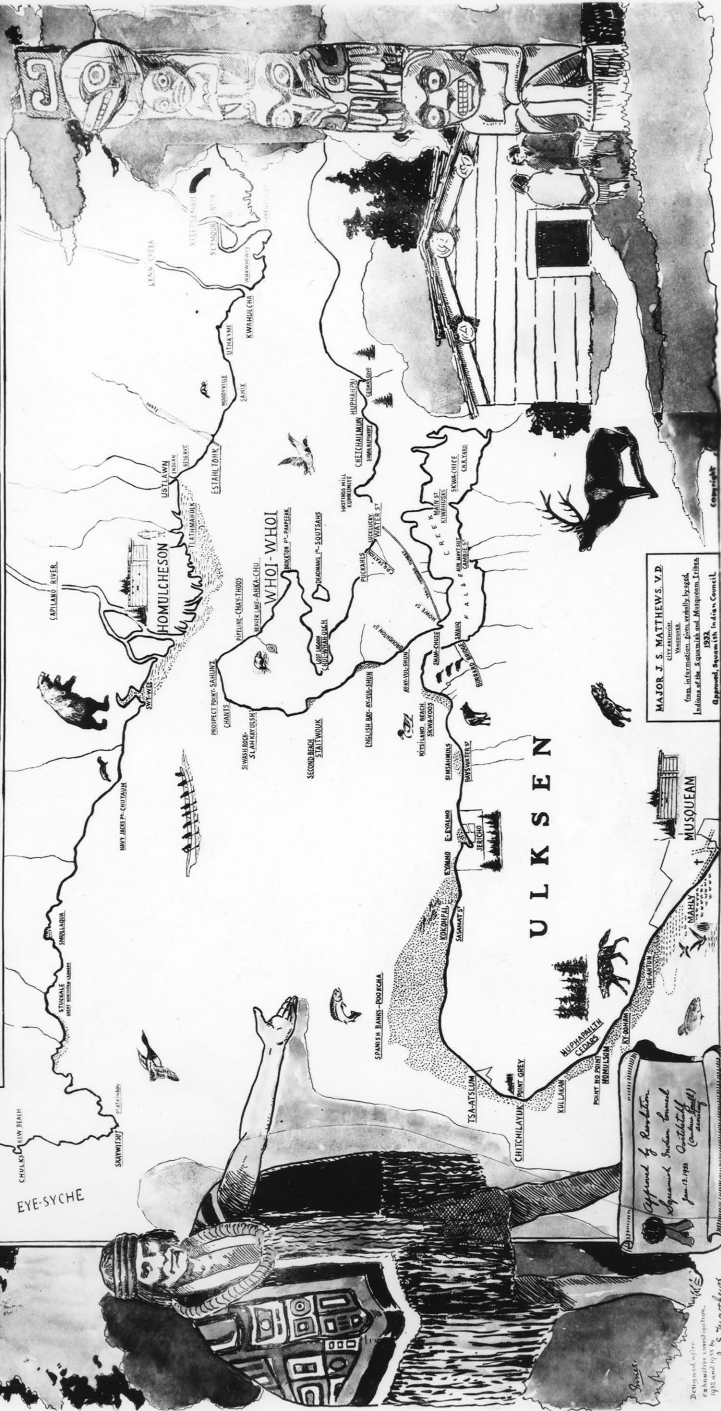
(SOMEWHERE ON HURRARD INLET)

KIAKEN	Palisade--a fenced village.
------------------	-----------------------------

Indian Names for Familiar Places



Indian Names for Familiar Places



INDIAN VILLAGES AND LANDMARKS BURRARD INLET AND ENGLISH BAY BEFORE THE WHITMAN CASE

MAJOR J. S. MATTHEWS, V.D.
COLUMBIA
From information given verbally by aged
Indians of the S. G. and of the M. G. and of the
G. and of the S. G. and of the M. G. and of the
G. and of the S. G. and of the M. G. and of the

Approved by the
General Indian Board
Jan 10 1900
C. Matthews